

A
PRESERVATIVE
AGAINST
POPEERY.

BEING A
NEW-YEAR'S-GIFT
TO HIS
PARISHIONERS
OF
ST. GEORGE, *Hanover-Square.*

K B Y
Andrew Trebeck, D. D. Rector.

L O N D O N :
Printed for W. SHROPSHIRE, in *New Bond-Street*; T. ASTLEY, in *Pater-Noster-Row*; W. SANBY, without *Temple-Bar*, and may be had at the Pamphlet-Shops at the *Royal-Exchange* and *Charing-Cross*. 1746.

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1. The first part of the document is a letter from the President of the United States to the Congress, dated January 1, 1861. It is a formal communication, and it is written in a very dignified and official style. The President expresses his regret that he cannot continue to serve the country, and he explains the reasons for his decision. He then expresses his confidence in the future of the country, and he wishes the Congress well.

...and China's Great ...



TO THE
INHABITANTS
OF THE
*Parish of St George, Ha-
nover-Square.*



AS the Sum and
Substance of the
ensuing Tracts,
have been the
general Topicks
of the late In-
structions from the Pulpit, and
a might

might be favourably accepted by many candid Auditors from my own ; so they cannot better recommend themselves to the World, than by being countenanced with the Patronage, and sheltered under the Wings of your kind Protection. And if any of the Arguments here urged, should so fortify and ballast your Minds as may effectually prevent in any Storms that shall arise your making *Shipwreck of Faith and a good Conscience*, 'twill be a sufficient Compensation for my Labour, as it may in any Measure tend to promote God's Glory, and your own temporal and spiritual Welfare. --- But as the Fears and Apprehensions we have been every where surrounded

surrounded with, by some late Successes, seem at present to abate, and we hope soon will entirely vanish, ~~to~~ our next Care must be not only to dissipate and Remedy present Evils, but to prevent (as much as in us lies) all future Attempts on either our religious or civil Liberties.

And here, I may most properly apply to those Lords and Gentlemen of this Parish (whose distinguish'd Honour it is to bear no inconsiderable Share in the Supreme Legislature of this Nation, and many of them to enjoy, and deservedly fill the highest Offices and Stations under the present Administration, whereby they are constituted the great Guardians and

Pre-

Protectors of this Kingdom) to
 consult such Methods, and enact
 such Laws, and to take care that
 those Laws may be as regularly
 executed, as they are prudently
 design'd, that the present Age
 may be effectually secured both
 from all real Dangers and just
 Fears of Popery: — And, that
 Posterity also may acknowledge,
 and praise the glorious Acts,
 which shall be established for the
 good of future Generations, and
 be induced to draw a Veil over
 any Errors or Blemishes this Na-
 tion may possibly be charged
 with. But I shall soon wade
 out of my Depth by presuming
 too far, and I am sensible that
 the least Intimation may suffice
 to those, who are so heartily
 inclined

(v)

inclined and thoroughly prepared to execute what in their great Wisdom and Judgment they shall think best.

That Success may attend all your Aims and Endeavours for the Welfare of your Bodies, the Salvation of your Souls, and the Credit and Interest of your Country, is the sincere and earnest Prayer of

Your most affectionate Pastor

and faithful humble Servant,

A. TREBECK.

6 FEB 62



S the too prevalent Fears of Popery, Slavery, and Arbitrary Power, have greatly troubled our Minds, alarmed our Spirits, and imbittered most of the Sweets of the foregoing Year; so I hope this *Spiritual New Year's-Gift* or Preservative against the Errors and Corruptions of the Church of *Rome*, will prove no unseasonable nor unprofitable Present to introduce the New Year, and expel every poisonous Tincture that may have occasionally approached to infect the Minds of this unstable, and corrupt the Lives and Manners of this licentious Age.

A

I shall

I shall therefore as a proper Specifick for the present Times, and as a seasonable Antidote against those Evils we have so lately felt, and may always too justly fear, endeavour to discover and expose those *Romish* Errors in Faith and Corruptions in Practice, which at the Time of the Reformation were declared, the true and real, nay the only justifiable Causes of our Separation.

And here to the Comfort and Encouragement of all Protestant Members of the true Christian Church I may most certainly affirm (and hope evidently to prove) that the Doctrine and Principles of the Faith we profess are entirely consonant to the primitive Ages, and were universally received and distinguished as the true *Faith once delivered to the Saints*.

We can very safely affirm and may always chearfully declare, that we maintain those Principles, which the united Voice of Reason, Scripture, and Antiquity, which the expresse Precepts and Injunctions of our Blessed Saviour and his Apostles, and the best and
most

most uncorrupt Christians have transmitted to us.

But that through the Ignorance, Carelessness, or too growing Corruption of the following Ages, Innovations have insensibly crept in, gradually increased, and adulterated the Simplicity of the true Christian Faith is too notorious a Truth to be disguised or denied.

The Rise and Progress of those many Antichristian Errors which now abound in the World, may be justly imputed to Confessors, Priests, and other Abettors of Popery, who continue to spread their most pernicious Tenets; who, in every Age, apply all Means and Methods and omit no Opportunities to gain Profelytes to that, which they arrogantly stile the only Catholick Church.

But if we can clearly prove that all those supernumerary Doctrines and Practices, which distinguish the Protestant from the *Romish* Communion are real Innovations in the Church of Christ, and Superstructures which have

no Foundation in Scripture or Antiquity, we may justly vindicate ourselves in separating from a Church, which requires such unchristian and impracticable Tenets, and be sufficiently satisfied in every Branch of our Protestant Perswasion. And I may very justly challenge even the most zealous Advocates of the Church of *Rome*, to prove from Scripture, or trace in any of the first Ages of Christianity, the least Ground or Foundation for those Articles of Faith, or Terms of Communion, which they most unreasonably endeavour'd to impose upon us, and wherein 'twas our firm Resolution then, and will be always our Glory, as well as Duty, to differ from them.

But in order to justify ourselves from that Charge of Schism which our Popish Adversaries endeavour to stigmatize us with, I shall trace the various Steps, vindicate the Grounds and Principles, and support the Means and Methods contributing both to the Rise and Progress of the Reformation.

And here, every Man has a natural
and

and undoubted right to judge for himself, to apply the best Means to inform his Mind, and direct the Actions and Course of his whole Life, since by the general Tenor of these he must either stand or fall at the Day of Judgment.

Tho' private Judgment, when it is attended with Vanity, Singularity, or Conceit, and indiscreetly opposes itself to all lawful Authority may be very justly condemned ; yet Reason recommends, Religion enjoins, and both private and publick Interest in many Cases requires that we should judge for ourselves.

'Tis universally acknowledged that the Gift of Reason without the Use of it would be preposterous and yain, and if we may use it as a conducive Means to promote any temporal, much more may we to advance our spiritual and eternal Interest.

'Tis frequently an Argument both of our Wisdom and Modesty to submit ourselves to the Judgments of others ; and Authority, when rightly founded and properly placed, may reasonably expect, and very justly deserves all due Deference to it.

But no Authority, much less any pretended ecclesiastical Authority, should ever presume to exclude the Use of Reason, or induce Men to believe, and act in Opposition to it.

If any Church or Community should arrogate to itself such undue Authority as to persuade its Professors to stifle at least, if not wholly extinguish, this Candle of the Lord, this kindly Ray of Light originally arising from, and gradually kindling and increasing in, the Soul of Man, it must erect its Standard in Opposition to, and in Defiance of the Authority both of Christ and his Apostles, who not only allow and permit, but expressly require us *to judge for ourselves.*

'Tis not only the Precept, but Exhortation of our Saviour, *judge not according to Appearance, but judge righteous Judgment.* Be not content with the bare Surface and Outside, but dive deeply into the true Grounds and Reasons of Things, that ye may be able to distinguish the Differences between
Truth

Truth and Error, between Good and Evil.

And when he reason'd with those who had Sagacity enough *to discern the Face of the sky and of the Earth**, he elegantly argues and justly observes, *Why even of yourselves, judge ye not what is right?†*

'Tis a very well known Apostolical Rule, *Examine yourselves whether ye are in the Faith; prove your own selves||*: And this most important Duty of judging for ourselves, as well as the Danger of implicitly relying on the Judgments of others in Points of Faith and Salvation, are in sundry Places of holy Scripture either expressly enjoined, or virtually implied.

Nay, our own and our Country's Interest might be often impaired and lost, if we had not sometimes the Liberty of judging, acting, and speaking for ourselves.

But without Doubt or Controversy, our spiritual Interests would be most effectually overthrown, by denying us

* Luke xii. 56. † Ver. 57. || 2 Cor. xiii. 5.
the

the Use of our Understanding and Reason ; and that Faith or Morality which is not wise and rational, would be of little Comfort to us, or Credit to our Religion.

Hence any Doctrine that obliges Men to abandon Reason, or any Church that scruples to admit us of her Communion, without submitting in some Cases to renounce the Use of it, may be very justly pronounced to be at Enmity with, and act in Opposition to the true Christian Religion.

Without descending at present into particular Instances to confirm and prove it, 'tis apparently certain that the Church of *Rome* discourages and condemns all private Judgment, claims an absolute Prerogative of judging for those of her profess'd Communion, and entirely resolves all Faith and Obedience into the Authority of their Church.

If we examine what their real Claim or plausible Pretences may be to these distinguished Privileges, and how all Authority comes to unite and centre in them ; they assure you that God has
promised

promised *to be with his Church*, to supply it with his Grace, to preserve it by his Goodness, and protect it by his Power, even *to the End of the World*.

That theirs is that Church to whom the Promise was made, and that both the Faith and Peace of the Christian World have been constantly maintained and cannot subsist without it.

That as St. *Peter* was Head of the Apostles, and Bishop of their Church, so all Power or Jurisdiction over other Churches is inherent in them, and that all Articles of Faith, or Rules of Discipline are to be directed and submitted to their sole Authority.

But this surely is a Power which no other particular Church ever aspired to, and is acknowledged the Characteristic only of the Universal Church, which consists of all Persons in all Ages wheresoever dispersed, united by Faith to Christ as the Head, and to one another as Members.

Now tho' *many excellent Things are spoken of*, and very eminent Privileges allowed, both in Scripture and Antiquity

ty to this true Catholick Church, yet are they all mistaken and misplaced when confined to any one, much more are they misapplied and perverted when interpreted of that, which on too many Accounts will abundantly appear to be the least deserving of any, the present *Roman Church*.

For tho' the antient Church of *Rome* was allowed to excel others in Orthodoxy of Faith, and Purity of Manners (and very happy had it been for her, and her Members had she continued Pure and Provincial, without aspiring to Universal Empire) yet how desperately fallen and grossly depraved is the modern Church of *Rome*, stript of all its original and ornamental Beauties, clothed with numberless superstitious Deformities, and ready to sink with the Weight of its many abominable Corruptions.

These were the true Causes of our Departure from her, these the sole Inducements to our pious Reformers to cheerfully begin, courageously carry on, and at last compleat, so desirable, so important a Work.

Great

Great was the Zeal and various the Endeavours of many well disposed Persons at sundry Times and Places to accomplish a Point, which truly good Men wished for, and bad Men feared.

To which End, general Councils were frequently held, and some Progress made in many to facilitate the Design; but numerous Difficulties and Obstacles continually arose; the Ambition of some, the Interest of others, and the Indifferency of too many were the usual Clogs and Hindrances, which retarded the good Work, and prevented its Success.

Besides they were not only *to wrestle with Flesh and Blood, but Principalities and Powers*; their usual Judges were often Parties concern'd, and if not complemented, as they expected, at the Expence of Truth would be sure to lose nothing they had Power to retain: And tho' they sometimes flattered themselves with Appearances of Success, yet their most promising Hopes, and most sanguine Prospects were favoured only with some gracious Allowances and partial Performances

mances, which were generally defeated by some secret Reserves, or perverse Interpretations.

In short (as the History of those Times may abundantly inform us) when the wisest Decrees past in the Best of those Councils for reforming any Evil, or promoting any good Doctrine or Discipline, the Execution was wholly frustrated by a Power reserved in the Pope to dispense with the one, and interpret (as he pleased) the Rule and Extent of the other.

Various were the Attempts in many foreign Countries to shake off the heavy Yoke of Papal Authority, which after the Council of *Trent* rather increased than diminished, and grew at last so exceeding grievous that neither our *Forefathers* nor we were longer able to bear it.

In *France* and *Italy*, in *Germany* and *Holland* there were frequent Efforts made to redeem themselves from the Slavish Principles of Popery, and recover their Christian Liberty ; and there are in sundry Ages Monuments recorded to their
Honour

Honour, who both lived as Champions and died as Martyrs to the Protestant Religion.

But 'twas the Glory of *England* to put the finishing Stroke, and perfect that most desirable Work of a compleat Reformation.

That there was a real and just Occasion, and that we were sufficiently authorized for so necessary a Work was then solidly proved, and has been since so frequently and strenuously maintained as must needs stop the Mouths, and silence the Objections of all Gainsayers.

That this was not effected in a tumultuary Way, but by all prudent Methods in a regular Manner, upon mature Deliberation, and with the Assistance of civil Authority is attested by the most impartial Historians of that Time.

And if there was a Christian Church subsisting in *Britain* allowed by some eminent Persons of their own Communion to be antecedent to that of *Rome*; if it had national Privileges, which Time and Age could not so totally overthrow and destroy, but that

it might seasonably revive, and exert its antient Vigour to extirpate those noxious Weeds with which it was overgrown, and reform those Errors and Abuses it was corrupted with.

If the first Reformers were Men both of Judgment and Probity, able to defend as well as adorn their Faith ; if the whole legislative Power concurred to espouse, to patronize and establish so good and glorious a Design, surely our Reformation (as it no way deserves so it) needs not fear the odious and unjust Imputation of Schism, but may sufficiently vindicate its first Aim, approve its prevailing Progress, and appeal for its good Effects even to the latest Generation.

Now the Ground-work on which this great Fabrick was built, is the Authority of Scripture, as contradistinguished and opposed to Tradition.

The Church of *Rome* strenuously asserts the Insufficiency of the former, and supplies all its Defects by falsely aggrandizing the latter.

But

But our Protestant Churches, though they did not absolutely reject all oral Tradition, yet constantly maintained, and still insist on the Sufficiency of divine Revelation.

Scripture is our Rule of Faith, and the primitive Doctrines and Precepts conformable to it our Standard of Practice.

Revelation is *that Pillar and Ground of Truth* whereon we safely may rely; its Certainty depends not on groundless Conjectures or fallible Witnesses, but on the infallible Word of God, on Witnesses chosen by him to preach and publish it to the World, and who, as they were duly qualified for, so they faithfully executed their important Trust, recommending it by their Writings, adorning it in their Lives, and at last sealing it with their Blood.

These Writings are carefully transmitted to us, are acknowledged genuine, and want no Evidence that the Concurrence of divine and human Testimony can afford, or any real Matter of Fact is capable of.

Even the very Enemies of Christianity presumed not to deny, tho' they frequently objected against, and neither could be convinced, nor would be converted by these sacred Writings.

But can the Favourers of oral Tradition produce any Evidence of equal Certainty with these unquestionable Oracles?

Is not verbal Testimony at all Times precarious, and more especially so when of any long Continuance, or extensive Duration?

Is the Memory of any set of Men as safely and fully to be depended on as the composed judicious Writings of truly inspired Authors.

Nay is it not absurd to imagine that any Truths can be as clearly and fully conveyed by bare Tradition or Hearsay as by the most authentick Records?

Yet Tradition is highly magnified by the Church of *Rome*, is acknowledged an essential Article of their Faith, is frequently appealed to in their Controversies and Writings, but according to the Judgments of past as well as present
Ages

Ages is really the Parent of many Fundamental Errors, and a Shelter to skreen the most abominable Corruptions.

In Opposition to these Traditionary Doctrines we contend for Scripture as the surest Passport to Salvation, we urge not only the Use but Sufficiency of it, and (as the Apostle elegantly declares) *prove it every way profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness, that the Man of God may be perfected, thoroughly furnished unto all good Works.*

They who taught for Doctrines the Commandments of Men in the primitive Times were equally blamable with those modern Priests and Instructors in the Church of *Rome*, who arrogate and usurp *Dominion over Mens Faith*, and impose the Decrees and Determinations of their Church as the Word of God.

The vain Pretence for which is that there must be some certain and final Resort to decide and end all controversial Difficulties, that there is an absolute Necessity of some supreme Judge, and

infallible Interpreter, both from Revelation and Tradition, to preserve Unity and Peace, which that Church unduely monopolizes to itself, and to its supreme Head the Pope.

But when we have ranfacked all Records, examined into all Appearances of Reason or Proof, and canvassed every Thing that can be alledged or pretended to maintain, nothing can be produced to really Favour and support either the Infallibility of the Church of *Rome*, or Supremacy of the Pope. 'Twould be endless to trace those various Mazes of Error with which the Advocates of these Doctrines generally intricate themselves, and only amuse and puzzle but no way edify their Readers.

'Tis extremely difficult to dive into the Source from whence this Infallibility springs, or Account for the true Nature or Measure of it, wherein it consists, or how far it extends.

The Pretences to it from Scripture have so weak a Foundation, are so trifling in themselves, or so grossly misapplied,

plied, that barely to mention is sufficient to confute them.

Their Citations from the Old Testament, such as *Thou shalt be called the City of Righteousness, the faithful City**; and *thou art all fair, and there is no Spot in thee †*, with sundry others of the like Nature, which they most perversely apply to prove the Indefectibility and Infallibility of their Church, are so contrary to the true Sense and Intention of those Passages duely considered and applied, that it would be a direct Insult on the Knowledge and Reason of Mankind to admit any real Grounds for that Interpretation they contend for.

If we have recourse to those various Quotations out of the New Testament, which they interpret in their Favour, such as *on this Rock I will build my Church ‡*; *This is the Pillar and Ground of Truth, the Gates of Hell shall not prevail against it ||*; and (what they lay a mighty Stress upon) that most dread-

* Isa. i. 26. † Can. iv. 7. ‡ Matth. xvi. 18.
|| 1 Tim. iii. 15.

ful Anathema, *such as neglect to hear the Church are no better than Heathens or Publicans* *.

These and divers other Passages have been so disingenuously strained, and the Misapplication of them so solidly and fully shewn by our Protestant Divines, the genuine Sense of them explained, and the great Absurdity as well as Iniquity of Wresting such Texts of Scripture in favour of Popery so demonstrably proved, that it might seem wholly superfluous and unnecessary to expatiate or insist on what has been in every Age so judiciously and abundantly exposed.

As weak and incompetent Grounds there are for what they vainly boast of, and confidently assert, but are not able to prove, the Supremacy of the Pope, which (as was intimated before) they pretend to derive from the Authority of *St. Peter*, who was Bishop of *Rome*, and who entailed on that See such Power and Jurisdiction over other

* Matth. xviii. 17.

Churches, as all future Ages were obliged to submit to.

But tho' a Priority or Primacy in Order and Dignity, may be acknowledged by some as the Characteristick of *St. Peter*, and the distinguishing Honour of *Rome*; yet neither our Saviour when on Earth, nor the Apostolical Ages conferred a Supremacy, or allowed to either any Right of Preheminence.

St. Peter's Sentiments of himself are expressed in the most humble and modest Terms; when he exhorts Elders, he addresses himself only in the Character of an Elder, and is far from affecting any Dominion or Superiority of Power.

We are assured that *St. Paul*, tho' a late Convert to Christianity, yet had such Privileges conferred on him, as to be thought *inferior to none of the Apostles*, and by his Care of, and Jurisdiction over other Churches, seems in some Respects to have the Precedence even to *St. Peter* himself.

Nay,

Nay, he who was employed and delegated by other Apostles, could not be supposed superior to the rest, no more than he *who was sent, is greater than they that send him.*

That distinguishing Privilege which the Advocates of the Church of *Rome* so highly magnify in *St. Peter*, of *having the Keys assigned to him of the Kingdom of Heaven*; was not any Prerogative peculiar to him, but was interpreted by our blessed Saviour to extend to all, in those very emphatical Words, *Whatsoever ye shall bind on Earth, shall be bound in Heaven, and whatsoever ye shall loose on Earth shall be loosed in Heaven**.

But supposing (what has hitherto been disprov'd) that *St. Peter* was Head of the Apostles, and (what is contested also by some) that he was Bishop of *Rome*, is the Consequence certain, that all his Successors as Bishops of *Rome*, ever really had, or pretended to claim any Right of Jurisdiction over other Churches?

* Matth. xvi. 19.

Were not ropes of *Rome* as liable to censure as other Spiritual Powers, and when convicted of Guilt obnoxious to Punishment, nay, to that most infamous and severest of all Punishments, Excommunication itself?

Was not this actually executed in the primitive Ages, and no Privileges or Immunities allowed to protect their Character, or dispense with their Sufferings, much lets any Arbitrary Power conferred, or despotick Prerogative granted of judging all others and exempting themselves?

All Antiquity will allow that in the six first Centuries, *Rome* never claimed such an Universal Authority; but to skreen the Guilt of Murder, and cloak the Crime of Ambition, and traiterous Usurpation of the Civil Empire, this spiritual Dominion was indulg'd, this Title of Universal Bishop acknowledged, and has been since established and continued to the Popes of *Rome* for many succeeding Ages; by Virtue whereof all their Determinations and Decisions are declared infallible; but whether this

Infallibility

Infallibility is in or out of the Chair, whether with or without Councils is not altogether agreed.

But however they may adjust this uncertain Point to their own Satisfaction and that of some other too implicit Believers, we are credibly assured that both Pope and Councils have grievously erred, that *Bellarmino's* Notes of Infallibility have frequently failed, and that the best of them are subject to Mistakes, Infirmities, and Corruptions, as well as other Men; and that we can no more depend upon the Orthodoxy of their Doctrines, than the Innocency of their Lives.

To extricate ourselves from these prevailing Difficulties, our spiritual and civil Governors united to form a Plan for a general Reformation, which I have hitherto endeavoured to vindicate, by removing those Obstructions laid, and formidable Objections raised against either the Excellency or Usefulness of so important a Work from the pretended Antiquity, Universality, and Infallibility of the Church of *Rome*, whereby they
plausibly

plausibly endeavour to defend themselves, and seduce unstable Souls into their erroneous Doctrines.

And I hope by the Weakness of their Arguments and Insufficiency of their Proofs, either from Reason, Scripture, or Antiquity for their general Doctrines that the Outworks of our reformed Religion are so well guarded and secured, that we may safely maintain our Ground, and expel the Poison they shall at any Time attempt to infuse to corrupt the Vitals of Christianity, or endanger the Welfare and Success of the true Protestant Faith.

But to dwell no longer on Generals, I shall instance in some particular Doctrines and Practices, which the Church of *Rome* imposes on all her Members, as necessary Terms of Communion, and which we can by no Means assent or conform to, either with Credit, Innocence or Safety. And therefore this must retort the Charge of Schism upon those, who compel us to forsake, and drive us from their Communion; not

on us, who do not wilfully depart, who only chuse to separate rather than to sin.

But not to multiply Instances, or enumerate many of those lesser Ceremonies or Circumstances, wherein we differ from them, I shall enlarge on some important Points relating to Faith, Worship, Communion, and Government; which (tho' mere Superstructures of their own Invention, neither commanded by God, nor revealed in his Word, yet) are very earnestly prest and zealously contended for, in the Church of *Rome*, as equally necessary to Faith and Salvation, as the most essential Duties.

In respect to the First, and to specify sundry Instances in relation to Faith, the principal Error the Church of *Rome* asserts and strenuously contends for is the Doctrine of Tradition, which upon all Occasions it asserts and strenuously contends for, not only in Competition with, but in Preference to all divine Revelation. And therefore that severe Reprehension directed by Our Saviour to the *Scribes* and *Pharisees* is justly applicable to those false Guides and *Romish*
In-

Instructors, who superadd to the Divine Law, and render the Word of God ineffectual, *by teaching for Doctrines the Commandments of Men.*

Whether we consider Oral or Historical Tradition, or have recourse even to those Writings, which have generally obtained the Name of Apostolical Constitutions, we cannot altogether exempt them from Errors and Mistakes.

Even the most learned Interpreters of the *Jewish* Law, tho' they had all the Advantages of *Moses* and the Prophets, yet they were very frequently mistaken in their religious Notions, and misguided in some of their most fundamental Doctrines.

Those Prejudices, they early imbibed of Christ's secular Grandeur and temporal Kingdom, conveyed to them by means of traditionary Instructions were so strongly rivetted in their Minds, that no Arguments or Persuasions could disengage their Thoughts, or dispose them to receive any contrary Belief.

Even the clearest Passages, relating to the Sufferings, and Death of Christ,
were

were either disregarded and overlook'd, or misinterpreted and misapplied. Hence the Religion of a whole Nation, and that Law commanded by God, and propagated by inspired Teachers, in sundry Times and Places, became perverted and depraved, to favour the idle Dream and false Notion they entertained of a triumphant Messiah.

It must always be acknowledged, that even the best Traditions of the Ancients are to be receiv'd with Caution, since they who lived nearest the Apostolick Ages, were not altogether exempt from some fabulous Inventions and superstitious Mixtures.

Those primitive Advocates for the Millenary Doctrine, and the different Observations of the Antients, in Respect to the Celebration of the *Easter* Festival, both appeal to Tradition, and produce various Testimonies to favour their respective Sentiments.

And 'twould be endless to enumerate all the Errors and Corruptions, which owe their Rise and Progress to traditional Institutions.

For

For Mens Minds and Judgment, as their Features and Complexions, will in every Age vary, and we are fond of entertaining those Notions, and propagating those Opinions, which are the darling Off-spring of our own Imaginations and Conceits.

Men of the brightest Parts and Learning, nay, the greatest Masters of Science, *falsly so called*, receiving wrong Tinctures of Religion from corrupt Foundations of Tradition, have not always the Modesty and Justice to acknowledge their Error, but often tenaciously persist in what they have usually maintained, disdaining that Reflection and Reproach of seeming to alter their Opinion, and submitting to retract.

Now the false Colours, such are able to cast even on erroneous Doctrines, make such strong Impressions on the Minds of Men, that the Weak and Unstable are too easily seduced, and too often imposed upon, to receive their Traditions for Truth.

These, and such like Inconveniencies, generally attend Tradition, which render

der it a suspicious and uncertain Rule, and what no prudent Believer would approve or confide in.

But this is the great Oracle of the *Romish* Faith, the Sum and Substance of their Religion, as distinguished from Protestants: nay, the very Life and Soul, which animates and supports all their spiritual Authority and ecclesiastical Hierarchy.

In Opposition to which, we contend for Scripture, as an unerring Rule, and as the great Charter, whereon our Christian Privileges depend.

But tho' we reject some, we do not disclaim all human Traditions; we approve those, which are pious and excellent in themselves, and useful in their Consequences: We acknowledge and retain those, which the Apostles of Christ, by Word or Epistle, and their Successors in the purest and most Primitive Ages have transmitted to us.

Nay, we do not discourage any, which are consistent with, or fairly may be deduced from true Scripture-Authority. But to set up Tradition in
Com-

Competition with Revelation, to make the Church the Interpreter of Scripture, the sole Guide and Director of its Rules and Sanctions, is to pervert the true End of the Christian Institution, and to make *the Elder* to *serve the Younger*.

But what Power or Authority has the united Communion of all Christian Churches to dictate Laws, which may any Way interfere with divine Revelation?

And if the Universal Church cannot, how great Presumption must it be in any particular Church to erect a Tribunal, to constitute Judges, and pass Sentence in all ecclesiastical Cases, in so very arbitrary a Manner, and without due Authority?

Yet this unbounded Power and Jurisdiction, the Pope and Doctors of the Church of *Rome* from some uncertain unwritten Traditions, claim and arrogate to themselves, and oblige the Members of their Communion to observe and conform to, instead of Scripture Institutions, which, however conducive

ducive they may be to the Ease and Quiet, yet are really insufficient to satisfy and convince the Judgments of true rational Believers.

We may therefore justly congratulate ourselves, that we are not fetter'd with such slavish Ordinances, are no Way entangled with their Yoke of Bondage, but are at Liberty to think and act as we please, have Scripture for our Rule, Reason for our Guide, and with the Assistance of our spiritual Pastors, may be safely directed to true Faith, Holiness. and Happiness.

As the Bible is the Foundation of our Faith, and the Rule of spiritual Life, so 'tis our Duty to preserve and keep it *as the Apple of our Eye* ; the Truths, contained in it, should be the Subjects of our Thoughts and daily Meditation ; we should *talk of them when we sit in the House, and when we walk in the Way, when we lie down, and when we rise up.*

If we appeal to the judicious Observation of our Saviour, the very Foundation of all Error proceeds principally
from

from Ignorance of these Truths, *Ye err, not knowing the Scriptures**.

Nay, most of the Miscarriages we make in our Way to Eternity, proceed from Misunderstanding the Doctrines, or misapplying the Rules we are there instructed in.

How injurious then is it to our spiritual Privileges, to conceal and lock up that Key of Knowledge, which might open the Way to the obscurest Prophecies, and *unloose the Seal* even of the darkest *Mysteries*.

Nay, how sacrilegious is it in the *Romish* Clergy, to deny the Laity this Christian Property, to impose false Glosses and Misinterpretations on the true Canon of Scripture, and entirely subject it to their Churches Authority.

The Doctrines of the Old and New Testament are of divine Original, and undeniable Truths, attested by antient Prophecies, confirmed by repeated Miracles, and acknowledged by the united Testimony and concurrent Authority of the Universal Church.

* Matt. xxii. 29.

And shall particular Churches be liable to every private Interpretation, to stand to the Decision, and be determined by the Sentence of Papal Jurisdiction?

It might very reasonably be supposed, that were such an implicit Submission due to the Authority of the Church of *Rome*, even the Holy Scriptures themselves would point out the Places whereon it was antiently founded, and might be clearly proved.

But these are no Way favourable in their Case, and must be entirely wrested, or miserably confounded with the distinguishing Character of the Christian Church in general, to give any Countenance to the Claim they pretend to.

In short, 'tis Tradition alone, that was the Original Spring, is the present Support, and must be the final Rock, whereon its Stability depends.

And what a wretched *broken Reed* all unwritten Tradition is, in Points of Faith and Salvation, has been abundantly proved, which will not only deceive
and

and *fail*, but *pierce* those, who rely on it *with many Sorrows*.

To this erroneous Doctrine of unscriptural Tradition, I shall add,

Secondly, That of Justification, introduced and maintained by the Authority of the Church of *Rome*, which is destructive of true Faith.

The Doctrine of Justification as delivered in Scripture, observed by the Antient Churches, and embraced by Protestants, is a most useful and comfortable Doctrine.

'Tis grounded on the propitiatory Sacrifice of Christ, which justifies our Persons, recommends our Actions, and gives us an Interest in the Sufferings and Death of Christ.

When we sincerely endeavour to fulfil the whole Law, and supply the Deficiency and Imperfection of our Faith and Love by the All-sufficiency of Christ, we may very justly triumph in those Words of St. *Paul*, *Now we are washed, now we are sanctified, now we are justified*.

But

But to imagine that any outward Profession, or inherent Holiness of our own, abstracted from Christ's meritorious Sacrifice, will entitle us to the Divine Favour, and merit Heaven, is a very dangerous Doctrine.

But whatever evil and pernicious Consequences it may be attended with, 'tis a well known and received Opinion, as well as an authorized Maxim in the Church of *Rome*, that their Faith and good Works are sufficient Qualifications, and give them a just Claim and Right to true spiritual Adoption.

Nay, they not only flatter themselves, but persuade others, that liberal Endowments and expensive Devotions, convey and carry in them such a real Condignity, that God cannot in Reason with-hold, nor in Justice deny, a proper Retribution.

But how vain these Conceits are, sundry Arguments from Reason, and many Passages from Revelation, will abundantly evince.

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We may very reasonably argue, and justly expostulate, can Duties finite and temporal bear any Proportion to, or ever presume to deserve Rewards, which are infinite and eternal?

Our *Faith* may as soon remove *Mountains*, as open a Way of itself to everlasting Felicity.

Our Works may effect incredible Wonders, as well as compel the Divine Favour, and forcibly enter Heaven.

These are such absurd and impracticable Notions, that all our rational Faculties must be exceedingly depraved to admit any favourable Impressions of them.

The Oracles of Divine Truth expressly assert, that by *Grace* we are saved through *Faith*, and that not of ourselves, it is the Gift of God, not of Works, least any Man should boast*.

And if it is our Duty to do every Thing that we are capable of, nay, after we have done our best, we are to be accounted only *unprofitable Ser-*

* Eph. ii. 5.

wants †, we must be entire Strangers to the Language of Scripture, and both the Precepts and Examples of the purest Ages of Christianity, to entertain the least Persuasion or Belief of meriting by our Works.

But we must cancel the express Decree of the Council of *Trent*, must abolish Part of the Liturgy of the Church of *Rome*, and run counter to the whole Tenor of their usual Books of Devotion, to evacuate and destroy, what they so strenuously contend for, this darling Doctrine of Merit.

When therefore there is such a manifest Contrariety in the Sense, Intention, and entire Structure of holy Scripture to this unauthorized Doctrine of Merit, we may warrantably and safely conclude, that the *Word of God must be true*, tho' the Doctors of the Church of *Rome*, and other erroneous *Guides*, are *Liars*.

To this important Truth, the concurrent Voice and repeated Testimonies of Protestant Divines unanimously a-

† Luke xvii. 10.

gree, who thankfully acknowledge, that 'tis through the Mercy of God and Merits of Christ, that their purest Sacrifices and most righteous Performances are graciously received, without any the least Pretence to personal Merit.

And as the Doctrines of Tradition and Justification, so that of Repentance, with its necessary Branches and Appendages of Confession, Contrition, and Priestly Absolution, are rightly taught and practised in our Protestant, but are both misunderstood and misapplied in the *Romish* Communion.

Tho' the Church of *Rome* vainly boasts of the strict Exercises of Penance, and that extraordinary Satisfaction observed and enjoined, in what they affect to call their Catholick Church; yet upon due Examination, the most essential Parts of it are really defective, and will prove insufficient to the Ends it was ordained for.

Confession of our Sins to God is a Duty strictly enjoined, and expressly re-

quired of all sincere Penitents; and a free Confession of those Sins which lie heavy upon our Minds to spiritual Counsellors and Friends administers Ease and Consolation to afflicted Souls, and is both a comfortable and a Christian Doctrine.

But to enforce auricular Confession and oblige the Members of their Church to confess all their Sins with every aggravating Circumstance to their Priests, as a necessary Means to Salvation, is a most uncomfortable and truly Popish Injunction.

It tends to enslave the Minds and Consciences of Men, as it abridges them of that *Liberty, wherewith Christ hath made them free*, as it is the Parent of fundry inconvenient Consequences, and either awes or draws them into irregular Compliances.

The earliest Ages have acknowledged the Use and Importance of Confession as a preparatory Means to the Remission of Sin; and *many in the Apostle's Time confessed and shewed their Deeds**.

* Acts xix. 18.

But the Necessity of revealing all our most secret as well as open Transgressions upon Pain of Damnation is of no divine but human Institution, and was calculated more for the undue Interest of Confessors, than the Ease or Benefit of Penitents.

Serious Confession is a commendable Duty and has its uses and Ends, but auricular Confession consists chiefly in a superficial Enumeration of Sins, rather emboldens Men to, than restrains them from the Commission: and whilst it faintly attempts *to eject one unclean Spirit* introduces *seven others in the Room more wicked than the first*†.

This cursory Method is a great Enemy to true Piety and serious Devotion, and defeats all the Ends of true godly Repentance, and real Reformation.

Contrition is another Branch of Repentance rightly understood and practised in our Protestant, but perverted and abused in the Romish Communion.

A sincere Concern and Sorrow for having displeased and offended a most

† Luke xi. 26th.

gracious God, and incurring the Punishment due to the Transgression of the divine Law is a true religious Exercise, and a previous Step to Repentance.

But to substitute Attrition in the Room of Contrition ; to grieve only for the Penalty, but not the Guilt is a weak and imperfect Operation, and every Way insufficient to appease, or satisfy an offended God.

Yet if we consult the known Doctrine or Practice of the Church of *Rome* ; we may learn, that Attrition accompanied with the Sacrament of Penance will effectually qualify Men for a State of Grace, reconcile them to God, and make them Heirs of Salvation.

But how contrary this Notion is to the whole Tenor of Scripture, and the known Attributes of God is very apparent to all Men, who impartially consult the former, or have a due Value for the latter.

The divine Law regards chiefly the Sorrow of the Heart, and the Reformation of the inward Man. It respects the

the Principle whereon it acts, the true Love of God, and fear of his Displeasure, with other Means, which may concur, to promote our present Conversion, and future Salvation.

Whereas Attrition is an unscriptural and slavish Doctrine, extends itself only to the outward Man, and when joined to the Sacrament of Penance rather works like a Charm, than animates with a true Spirit of Righteousness and Piety.

Those divine Attributes of Holiness, Justice and Power approve a sincere Contrition, and true inward Compunction; but disallow and condemn a superficial Attrition, or the most rigorous Acts of penance, without a real Conversion.

As Confession and Contrition are Protestant Doctrines and requisite Means to Repentance: So priestly Absolution when discretely applied is recommended as a proper and comfortable Institution.

Hereby timorous Minds and scrupulous Consciences are relieved and eased ;
and,

and, upon every due Examination and reasonable Conviction, the conscientious Man of God speaks Peace to the Minds, and gives rest to the Souls of the truly afflicted and depressed.

But how this priestly Authority is unwarrantably advanced and irregularly exercised in the Church of *Rome* the Experience of every Age may abundantly evince.

Various are the Inconveniencies and scandalous the Liberties which the *Romish* Priests usually indulge and assume in their usual Absolutions, to the manifest contempt of true Piety, to the very great Dishonour of their sacred Order, and even to the Reproach of Christianity.

Whilst they exercise their Laity in sundry unnecessary Offices, and mere trifling Operations, they really waste those precious Hours which might profitably be employed in serious and substantial Duties; and instead of kindling and increasing damp and extinguish the holy Fire, the true Life and Spirit of
God-

Godliness in superstitious Ceremonies and unprofitable Devotions.

As great are the Privileges, which the Christian Clergy in general are honoured with, and many great Opportunities as well as Advantages they have of being useful and serviceable in their respective Stations: So 'tis heartily to be wished, that a true Zeal for God and the vital Exercises of Religion would animate their Souls, and infuse into their People a proportionable Warmth, that they may serve and obey the Lord *in true Holiness and Righteousness*, so would their Absolutions be esteemed as well authoritative in themselves, as effectual to the Laity.

But the too well known frequency and familiarity of this Practice in the Church of *Rome* has rendered that venerable Office too justly contemptible, and the frivolous causes for which it is usually exercised, and the unwarrantable Means by which it is too often obtained in that corrupt Communion, is the sad Complaint of former and present-

sent Times, and will extend (I fear) to the latest Posterity.

And therefore this is a Concern that ought more especially and seriously to be considered by them, as it is really and greatly lamented by all true Christians, that they who so frequently abuse the Power of Absolution should have such Privileges conferred on them by authoritative Councils, that the acceptableness or inefficacy of the Prayers, Oblations and other Sacrifices of the People are acknowledged chiefly to depend on their Priests Intention. From these Fundamental Errors in Faith I proceed,

Secondly, to some Abuses and Corruptions in Worship, which now prevail and abound in the Church of *Rome*.

The various Institutions and different Manners of Worship, have been in all Ages esteemed the most remarkable Tests and infallible Proofs to distinguish the true Religion from Appearances only, or false Pretences to it.

And tho' it might be supposed practicable to unite and agree by compromising

mizing some Points of less necessary Concern, yet to differ and disagree in so essential an Article as true religious Homage, would be to confound, overthrow, and subvert the Divine Law.

Tho' in our various Transactions and Intercourses with Men we may favour some Sentiments, and recede from others in Conformity to the Rules of Civility and Compliment; yet it implies great Guilt and Impiety to prevaricate with our own Consciences, and *act deceitfully with God* in any spiritual Exercises, or true religious Homage.

For Adoration and Worship are Acts of a very nice and incommunicable Nature, are inseparable from, and appropriated only to Divine Perfections.

This is a Prerogative which God himself shews a great Tenderneſs and Jealouſy of, which upon all Occaſions he aſſerts the higheſt Value for, and which he frequently declares, that he will neither convey any Right, admit of any Title, nor impart or ſhare *the leaſt Glory of it with another.*

We

We must therefore carefully distinguish between civil Honours, which are the sole acknowledged Rights of every sovereign Authority or superior Power, and that religious Homage, of which God only is the Object, and becomes the incommunicable Glory of the undivided Trinity.

'Tis both the Principle and Practice of our reformed Churches, to judiciously prescribe and inviolably preserve proper Rules of Worship, and tho' we do not abound in Ceremonies, and observe empty Shows, yet we strictly retain the Essence and Substance of true regular Devotion.

Whilst *Arian* Principles directly overthrow, and Popish Practices apparently corrupt, 'tis the distinguished Glory of our Protestant Churches, that we establish and promote true religious Worship.

We do not direct our Adoration to Angels, or inferior Objects, but to one and the same uncreated, undivided Essence, which alone is the safe Ground and true Foundation of Worship.

Did

Did the Scriptures direct us to different Objects, or determine any Degrees of religious Adoration, there might be some Pretence or Reason for superior and inferior Worship; but as the Unity of the Divine Nature entirely subverts every such groundless Distinctions; so both Reason and Experience would soon evince and shew what Inconveniencies would arise and Confusions follow from such Diversities in Worship, which would tend rather to establish than extirpate Idolatry.

Whatever therefore may be either the professed Principles or usual Practices of those who, distinguish themselves by that inglorious Character of rendring Homage and *doing Service to those who by Nature are no Gods* *; yet blessed be God we have no *such Custom, nor the true Churches of Christ* †.

We charge the Church of Rome with the Sin of Idolatry in worshiping created Angels, Images, and Relicks; and separate ourselves from, because we cannot join in Communion with her, without Guilt and Danger.

* Gal. iv. 8. † 1 Cor. xi. 16.

Vain and frivolous are those false Pretences urged, those Jesuitical Evasions made, whereby *they* rather *fear* than *salve their Consciences*, suggesting and alledging, that they intend no Honour, ascribe no Homage to the Images themselves, but apply them only as the properest Instruments to quicken their Zeal, and elevate their Devotion.

Whereas 'tis very well known, that their authorized Writings, their publick Liturgies and manual Devotions, demonstrate the Reverse; by which they are taught, and required to bow down and worship at every Appearance of the Host, and to adore any Representation or Image of Christ; Nay, they appeal to the Cross, invoke the blessed Virgin, and apply to an infinite Variety of Saints and Angels to hear, observe, and intercede, for the Success of their Petitions and Prayers, with the profoundest Veneration and devoutest Reverence.

These are Indictments justly charged against the Votaries of the Church of *Rome*, too well known to be denied, too flagrant to be excused.

I shall

I shall farther add, that the Prayers appointed to be read, and Hymns celebrated in their Churches in an unknown Tongue, is another Offence and Abuse in their publick Service.

As 'tis the natural Desire, so 'tis the bounden Duty of every rational Man, not only *to pray with the Spirit, but to pray with the Understanding also* *.

Tho' some may strain the Importance, or at least too far extend that plausible Pretence of better Edification; yet all must allow, that as Knowledge comes by Hearing, so Hearing without Understanding, can neither conduce to improve ourselves, nor to edify others.

We may justly argue from Reason as well as Revelation, how absurd it is *to draw nigh to God with our Lips, when our Minds and Hearts are far from him* †.

And what can *we offer*, but the mere *Sacrifice of Fools* ||, when our Understandings and Judgments do not accom-

* 1 Cor. xiv. 15. † Isa. xxix. 13. || Eccles. v. 1.

pany our Prayers, but are unacquainted both with the Matter and Ends of our Requests.

Such Oblations may be suitable to those Heathen *Deities*, who neither see, hear, nor understand, but can never become rational Creatures to offer, nor God to accept.

'Tis the Union of our Hearts and Voices to God, that recommends the Prayers and Praises of a Christian Congregation, and constitutes true publick Worship; and 'twould be highly indecent as well as unprofitable irreverently to approach an omniscient Being, to promiscuously join in those Forms of Worship we understand not, and say *Amen* to Prayers we are entire Strangers to.

Such implicit Rules and senseless Notions prescribed and advanced by *Romish* Instructors (like the Use of the Scriptures, which they exclude their Laity from) can be founded only on that very reproachful, but favourite Maxim of theirs, that Ignorance is the Mother of Faith and Devotion, or
from

from that more politick Perswasion that the Doctrines and Precepts imposed in their Communion are afraid of the Light, are no sooner known than disbelieved, understood, than disobey'd.

In Opposition to such infamous and pernicious Tenets, Perspicuity and Simplicity are the natural Ornaments of our spiritual Worship, the best Recommendations of our Protestant Liturgy.

We invite the Members of our Church to a constant Attendance on our publick Forms of Worship, nay we exhort and perswade them to search the original Fountains, from whence they are drawn, and examine the Foundations, whereon they are built, neither desiring, to make, nor to keep them ignorant.

In a Word, we debar them no desirable, nor truly Christian Liberty, but calculate every Institution of Worship, of Prayers, Sermons and Sacraments in our Protestant Communion, that all may know, and understand, that *all may be edified*, and finally saved.

Of near Affinity to their Worship in an unknown Tongue is that absurd Notion of Purgatory, which is an acknowledged Superstructure on the Christian Religion, and from its abominable Uses and indirect Ends, contributes more to debase and destroy, than promote the Piety or Credit of the Roman Communion.

'Twas originally derived from Heathen Philosophy, and that Platonick System, which supposed a mediate State between Heaven and Hell, calculated for those, whose almost equal Mixtures of Virtue and Vice, of Repentance and Disobedience consigned them to a Place, where they were to be tormented and purged, in order to be purified and absolved.

These Tinctures and Impressions, which many primitive Christians received and borrow'd from such Philosophical Notions seduced others also into sundry conjectural Errors.

But these Fallacies and Mistakes were far from being general; the Eastern Churches

Churches, and those of *Asia* and *Africa* were untainted with them.

Nay the Doctrine of Purgatory, tho' introduced by Ignorance, propagated by Fallacy, and supported by Power, yet for many Ages continued a contested uncertain Point of Faith, till Pope *Pius's* Creed made it an Article of Belief, and enforced the Observance of it upon Pain of Damnation.

This positively declares that there is a Purgatory, and that the Souls detained therein are assisted by the Prayers of the Faithful.

Now that there is such a Place, where pious Souls are imprisoned, who were here imperfectly cleansed, but through this material Fire become perfectly refin'd and qualified for Heaven; that by the Prayers of the Faithful they are accepted of God, esteemed holy and undefiled, and *meet Partakers of the Inheritance of the Saints in Light* *, are Assertions maintained and vindicated by the Advocates of the Church of *Rome*: but when called upon to prove what

* Col. i. 12.

they so confidently affirm, they are confounded and lost.

For neither Scripture fairly interpreted, nor the Practice of the most primitive and purest Ages, nor the good Sense, Reason or Judgment of Mankind can justify the Belief of so ridiculous a Notion, which has not the least Foundation or Plea from either of these, and indeed never could have subsisted so long but from the overflowing Profits and many consequent Advantages arising from it.

Let those therefore, who *reap such* abundant *Gain* from this great *Diana*, extol and magnify its great Influence and Power; we neither approve the Use, nor envy them the Fruits of any Artifices purchased on such ignoble Terms.

Nearly allied to this Doctrine, and the necessary Consequences of this Belief, are their Prayers for the Dead.

That 'twas a general Custom, and acknowledged Practice in the primitive Ages of Christianity to pray for the Dead is both by Protestants and Papists
very

very freely confessed and readily allowed; but that they prayed upon the same Principles, directed their Prayers to the same Purposes, and applied them to the same Ends (as is the present Practice of the Church of *Rome*) is expressly denied by us, and not altogether disowned by them.

The Intention of the primitive Christians, however mistaken in their Notions, or misguided by their various Motives, Opinions and Principles was very pure and sincere. Their true End and Aim was the Glory of God, and the good Wishes they entertained and continually desired to shew to the departed Souls of their fellow Christians and Friends.

But far was it from their Thoughts to form any Scheme, or conceive the least Notion of a State of Purgation by any Duration of Torments, which never could be available to Men's final Salvation.

Farther was it from their Inclinations or Desires to expose their Followers to unnecessary Sufferings.

But

But farthest of all was it from their Endeavour or Design to impose the Belief of any Purgatory Flames to redeem Men's Souls, which have no Foundation from Scripture, Reason, or any primitive Practice.

How widely therefore do the Belief and Behaviour of the primitive Christians disagree and differ from the present Principles and Practices of the Church of *Rome* in the Doctrine of Purgatory and Prayers for the Dead; who not only extol and magnify, but lay the greatest Stress on the Multitude of their Masses, the Efficacy of their Prayers, and the Meritoriousness of their Priestly Intercessions to ease and diminish the Misery, or procure and promote the Felicity of departed Souls.

But let not us flatter and deceive ourselves with the fond Dreams of Purgatory, or hope by any subsequent Prayers after Death to better our future State, to accelerate or advance our final Salvation, but by true Faith and good Works, and a full Reliance on the Blood of Christ *cleanse ourselves from all Sin* laying hold

hold on that Oblation of his blessed Body and most precious Blood, whereby he hath *perfected for ever all them that are sanctified* *. From the Faith and Worship I proceed,

Thirdly to the Communion and Sacraments observed in our Protestant, and performed and celebrated in their Popish Churches.

The Sacraments of the Christian Church, as they are instituted by God, ordained by Christ, and duly solemnized in our Protestant Assemblies are the regular Means and Instruments to make us good Men, and sound Christians, are the known gradual Steps *to bring us up in the Nurture and Admonition of the Lord* ||; whereby we may go from Strength to Strength, and arrive at the Measure of the Stature of the Fulness of Christ ‡.

These (as observed in our Protestant Communion) are two only generally necessary to Salvation, which are Baptism and the Lord's Supper.

These we affirm (and are always ready to prove) to contain every Ingredient, and all requisite Qualifications, which

* Heb. x. 14. || Ephes. vi. 4. ‡ Ibid. iv. 13.

effectually constitute a proper Sacrament.

The Church of *Rome*, besides these established two, introduces five additional Sacraments, which tho' supposed to be pious Institutions and ordinary Means of Grace, yet want some essentials which are indispensably necessary to true Sacraments.

For tho' Confirmation, Orders, Matrimony, Penance and extreme Unction, may in a loose general Sense, and larger Acceptation be accounted holy and spiritual Mysteries; tho' by external Signs they may convey some Resemblances of inward Grace, yet are they not of that Consequence as to constitute us Members, or confirm and seal to us all the Benefits and Privileges of Christian Communion.

Nay these adopted Institutions are insufficient of themselves to qualify us for Heaven, and therefore can never be generally necessary to everlasting Salvation.

But if we carefully examine the two, wherein both of us agree, we shall find them

them so disguised and adulterated in the *Roman Church*, that we cannot well discern the proper Features, or distinguish them as the true and genuine Offsprings of Christianity.

The Sacrament of Baptism, as instituted and administered in our Protestant Churches, is not only a necessary and profitable Duty, but a very decent Ordinance, and commendable Ceremony. The Matter whereof it consists is both cleansing and purifying, and most significative and emblematical. *The outward and visible Sign* represents an *inward and spiritual Grace*, imports a *Death unto Sin, and a new Birth unto Righteousness*, and every Way conduces to the Renovation of our Natures, and the Regeneration of our Bodies and Souls.

The Office of Baptism in the *Roman Church* applies the same Element, implies the same Grace, and ought to produce the same salutary Ends.

But as the many superfluous Ceremonies, the various Anointings and crossings, and other ridiculous Appenda-

ges prescribed and practised in that Communion render it a tedious and theatrical Performance: So the Intention of the Priest, on which its whole Efficacy is acknowledged to depend, renders it very uncertain and precarious in its Use and Benefit.

But the principal Errors and Corruptions, and what I shall more particularly and copiously insist on, are the various Innovations and Abuses prescribed and imposed, practised and defended in the Communion of *the Body and Blood of Christ*.

The Institution of the Lord's Supper is observed by Protestants as a commemorative Sacrifice conveying to them an inward and lively Idea of the Death and Sufferings of Christ, and the consequent Benefits to all, who receive, and duly apply them.

The Bread and Wine are Emblems of the Body and Blood of Christ, which are truly and spiritually communicated to the faithful in this Holy Banquet, and strengthen and refresh their Souls as really

really and effectually, as those usual Elements sustain and revive their Bodies.

The holy Sacrament thus administered is decent in itself, pious in it's Use, and advantageous in its Consequences.

But the Belief of a true proper and propitiatory Sacrifice for the Living and the Dead; The absurd Lutheran Opinion of Christ's Body and Blood consubstantially united to the Bread and Wine in the Sacrament, or, what I shall more particularly enlarge on, that most monstrous contradictory *Popish* Doctrine of the Bread and Wine transubstantiated into the Body and Blood of Christ, are Notions repugnant to Revelation, Reason, and sensible Demonstration, as well as the primitive Rules of Christianity, and common Dictates of Humanity.

Scripture literally taken, and too rigidly interpreted in some particular Passages may seem to imply or admit some favourable Conceptions of, but impartially considered and rightly understood, oppose and destroy one of the

most favourite Doctrines of the Church of Rome, that of Transubstantiation.

This is my Body and *this is my Blood* naturally incline and dispose every considerate Person to a Figurative Sense.

For how could our blessed Saviour at the Time of Institution, and after Consecration of the Bread and Wine, give himself to his Disciples, and even to himself, without the greatest Impropriety, and grossest Absurdity?

Could *his Flesh be meat* indeed, and *his Blood drink* indeed when the one cleaved to his Bones, and the other flowed in his Veins?

Nay if those Elements of Bread and Wine which his Disciples saw, handled, and tasted in the Presence of their Master, could possibly be conceived or misrepresented by them to be the real Flesh and Blood of him who was the Offerer, they who in many other Instances were over curious and captious might reasonably and justly be allowed to expostulate in this, how can these Things be?

But

But there remained no doubts or scruples with them of the material Substance of those Elements, or the least Variation of their Natures after Consecration; they perceived them liable to the same Accidents and Decays, and to have the same perishing qualities with other frail Subsistencies.

Hence every sound Believer may in respect to present and future as well as former Ages alledge. How can it be thought either credible or possible, that *that Flesh and Blood of Christ* which on Earth *saw no Corruption*, could in the grossest Sense admit of it, when ascended into Heaven?

Besides natural Reason and general Observation evince and prove, that one and the same Body cannot imply variety of Bodies, nor be at the same Time convey'd to an innumerable Variety of Persons, and Places.

If then the Elements of Bread and Wine previous to Consecration are in Matter, Form and Accidents apparently the same, it cannot reasonably be supposed that the Act and Ceremony of Con-

Consecration alone can invert and destroy their usual Natures and Effects, much less transpose and change them into the Body and Blood together with the Soul and Divinity of our Lord Jesus Christ.

We may sooner expect to reconcile the most contrary Qualities, Fire with Water, Light with Darkneſs, and Order with Confuſion, than to convert finite Bodies into infinite Subſtances, and make a God of that, which is received, conſumed, and digeſted by Man.

But that the Bread and Wine in the Eucharift are tranſubſtantiated into the Body and Blood of Chriſt is the avowed Faith and Principle of the Church of *Rome*, which not only their Creeds and Councils, but the known Practices of the preſent and the authorized Opinions of latter Ages and Centuries concur to teſtify.

Yet in whatever Senſe they may favour or admit ſuch a prepoſterous No- tion, or contradictory Doctrine, we cannot reconcile it either to our Reason, or Faith.

For

For to conceive in our Minds, and represent before our Eyes that bodily Substance of Christ really offered in the Eucharist, which for so many Ages past was formed and subsisted in Life; to recrucify and impiously devour with our Mouths that individual Flesh, which was once presented as an immaculate and propitiatory Sacrifice on the Cross; to expose and prostitute the Divine Majesty residing in Heaven in every Corner of our Streets, to every idle Spectator, nay, to a promiscuous Multitude both of Believers and Infidels, are very astonishing Considerations and shocking Reflections to serious and well disposed Minds, and every Way unbecoming the Piety, Purity and Dignity of the Christian Religion.

In vain therefore do those of the *Romish* Communion object and urge, that the Mystery of the Holy Trinity is equally repugnant to the Principles of Reason, and *contrary to sound Faith*, as the Doctrine of Transubstantiation, since we presume not hereby to plead for an Union of three Gods in one
 identical

identical Effence, but only contend for a Trinity of Persons in the Unity of the God-head, which we allow to be above but not against Reason, which in no Respect contradicts our rational Faculties, but only transcends them.

I may add farther, that not only Religion and Reason, but sensible Demonstrations contradict and overthrow the Doctrine of Transubstantiation.

For when we appeal to our Senses what those Elements are which we taste, see, and handle, we must allow them, as well subsequent as previous to Consecration, in their natural Substance to be Bread and Wine, tho' as apprehended by Faith and spiritually received, they admit of an holy and spiritual Alteration, and have all the vertual Efficacy of the Body and Blood of Christ.

Whatever therefore may be the conceived Difference to those, who *discern Things* only thro' *the Eye of Faith*, yet by the Eye of natural Sense and general Acceptation we behold the same Form, and allow of no real Alteration in Substance.

'Tis

'Tis an established Rule, that where our Senses are competent Judges, we may very safely and entirely depend upon them, and no Mathematical Demonstration can be more apparent than the Conviction we may receive of the Reality of those Facts, which our sensible Faculties convey to us.

From the Beginning of the World the Testimony of Sense is a Standard of Truth, which all Ages and Nations have never failed to urge or appeal to, and which will never cease to be a good Evidence, till we cease to be.

The true or false Lights we have of all speculative Historical or Moral Knowledge, nay, the sacred Oracles we have Recourse to for the Proof of any Doctrine, rely on the right or wrong Use of our Senses, which enable us to read, and by Application and good Judgment to understand and distinguish every Truth from Error, every Good from Evil.

Even Christianity itself owed its Rise, Progress and surprizing Success to the Power and Efficacy of Miracles,

acles, and we know that all Miracles have their Force and Weight from the Use of our Senses.

To apply briefly this Rule to our present Purpose. — If the consecrated Bread and Wine, are in Substance the same, and apparently obvious to the Eyes of every Beholder;

If the Conversion of these Elements into the real Body and Blood of Christ, is not only contradictory to Faith and Reason but true sensible Demonstration, whatever Arguments may be used, or peremptory Commands urged, to incline or force an Assent to the erroneous Belief of this latter, all Protestant Members are fully persuaded of, and inviolably adhere to the Truth of the former; and hence, all superior and inferior Ministers of our truly reformed Religion may in this most Orthodox Sense of the Words triumphantly say, *so we preach, and so we believe; and ordain the laudable Use of it in all our Churches.*

But if we proceed from the Evidence of Faith, Reason, and Sense, to true
Primitive

Primitive Practice, I may very safely affirm, that were all the Principles and Practices relating to this important Article of Faith, as profess'd by Protestants and enjoined by Papists, duly examined and impartially compared with the Primitive Rules of Christianity, we might apparently discern a strict Conformity in the one, and too manifestly discover a great Repugnancy in the other.

Known unto all Men, who will take the Pains to search into those authentick Records of Divinity the Canonical Scriptures, and to all such (more especially as are duly qualified to understand them in their original Languages) are the Principles and Practices of the Primitive Christians in every fundamental Article of the true Catholick Faith.

And as to that which Concerns our present Subject, 'tis notorious to all, who are the least conversant with their Writings, that the Primitive Fathers positively assert, and solidly prove, that the true Substance both of Bread and
Wine

Wine remains entire after Consecration, and those Elements are nothing more than significant Symbols, Figures, and Representations of Christ's Body and Blood.

Sundry Doctrines and Usages in the Ancient Church demonstrably shew that the Primitive Christians were far from entertaining any favourable Opinion of, or the least Approaches to the Belief of Transubstantiation, as imposed formerly in the Council of *Trent*, and enjoyned and established in the present *Roman Church*.

Nay the primitive Liturgies and Eucharistical Prayers in the old *Saxon Roman Church* widely differed from that now professed and practised in the present Church of *Rome* in sundry Points relating to this most erroneous Doctrine.

And tho' there are sundry Instances of Men eminent in their Profession, and deservedly distinguished both for their Knowledge and Zeal, who have not only entertained Scruples and openly declared their specifick Reasons and
Objections

Objections to the Belief of Transubstantiation, nay some who lived and died in the *Romish* Communion with Protestations against it, yet this is a Point and Privilege of such important Consequence, and whereon not only the Power and Authority but the Welfare and very Being of their Religion in so great a Measure depend, that to give up this fundamental Doctrine and established Article of their Faith would be in the Judgments of their principal and most biggotted Zealots to demolish the whole.

All I shall add is, that this pernicious Doctrine is not only repugnant to the primitive Rules of Christianity, but destructive of all the Laws even of common Humanity.

For good Nature and Candour, Civility and Generosity are the Qualities which separate the Man from the Brute, and next to the outward Figure and visible Form distinguish truly rational from irrational Creatures.

The good Manners of the Gentleman and real Accomplishments of the

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Christian are too, apparent to be conceal'd in every Scene of Action, in every Character of Life.

Nay true Religion consists in a pious Zeal for God, and good Affections to our fellow Brethren, which two united Qualifications comprehend the Sum and Substance of our Duty; *Love*, being (as the Apostle expresses it) *the fulfilling the whole Law*.

That Religion therefore which prescribes the most charitable Dispositions, and most merciful Actions is deservedly the best, and that which enjoyns the contrary Principles and Practices is most certainly the worst.

But without entering into other Particulars, I shall confine myself to,

This Doctrine of the holy Sacrament which all true Protestants conceive to be a commemorative Sacrifice, expressive of the most solemn and profound Reverence to God, and Charity to Mankind.

But the Notion which the Church of *Rome* entertains and asserts of a real, proper and propitiatory Sacrifice in the
Mass

Mass is no sooner apprehended by sincere and serious Christians than it must be abhorred.

The gross literal Interpretation of eating the Flesh and drinking the Blood of our blessed Saviour in the Eucharist, implies so much Cruelty and Inhumanity in it, that it shocks our very Natures, and strikes an Horror into all the Members of our Bodies, as well as Faculties of our Minds to conceive, or contribute to so barbarous an Act.

We should hereby be accounted more cruel and inhumane, than those savage Heathens, who *offered up their Sons and Daughters unto Devils*; we should be worse than Cannibals to feed on such unnatural Food, and (to comprehend all in a Word) most impious to devour the God we adore.

This Doctrine of Transubstantiation introduced and gave Occasion to another dangerous Innovation, the Communion in one Kind.

For the Church of *Rome* could not so fairly and plausibly deny their Laity the Cup, but upon a pretended Sup-

position that the Blood was incorporated with the Flesh.

However since every Error is to *bear its proper Burthen* I shall here altogether omit any further Charge against that, which is already overladen, and too deeply sunk with its own very ponderous Weight ; and endeavour to expose both the Sin and Danger of communicating only in one Kind (as now imposed in the Church of *Rome*) by proving it to be contradictory to the Institution of Christ, derogatory to the Dignity of the holy Sacrament, and detrimental to the spiritual Welfare of Communicants.

The Words of St. *Matthew*, St. *Mark*, St. *Luke* and St. *Paul* unite all in requiring the Communion in both Kinds. Nay wisely foreseeing the Errors of future Times, they are more expressive in Relation to the Wine than to the Bread.

Two of them directly command in the express Words of our Lord, *drink ye all of this*, and in Obedience thereto they *all drank of it*, and the others
urge,

urge, from the same Authority, *this Cup is the new Testament in my Blood, this do ye as oft as ye drink it in Remembrance of me.* All which demonstrably prove that the Laity cannot without the highest Injustice be denied or deprived of this Cup of Blessing.

To argue that the Cup was ordained and calculated only for Priests, that the all mentioned by the Evangelists, were the Apostles of Christ, and that this Privilege was designed to extend no farther than to that sacred Order, must betray either gross Ignorance, or very great Weakness.

For the very Reason our Saviour urges why all should drink is thus emphatically expressed, *This is my Blood of the new Testament, which is shed for many for the Remission of Sins.*

If therefore Christ died for all, and his Propitiation extended to the Sins of the whole World, surely the Means, upon which the Promise is founded, and through which the Blessing is conveyed, must be used by all.

'Tis not for us to dispute either the Wisdom, or Power of God, what he reasonably might, or possibly could, but thankfully adore his Goodness for what he has actually done.

And since He, who could have appropriated the whole Virtue and Efficacy to the Reception of either Kind, has been pleased to appoint both, 'tis our Duty to obey, and with all Reverence and Gratitude communicate in both.

We lay no Stress on Forms, or Gestures, circumstantially relating to this Institution, which might be expedient and necessary in our Saviour's Time, but are neither proper, nor practicable now.

The two essential Parts of the Duty we contend for, are reverently *eating the Bread*, and *drinking the Wine in Remembrance of Christ*.

These are fundamental Acts, at all Times necessary, and which no plausible Pretences can excuse, nor real Occasions justify the Omission of.

But

But the more effectually to recommend, establish, and enforce Communion in both Kinds, — I shall farther shew that,

To communicate in Part, is not only contrary to the Institution itself, but detracts and derogates from the Dignity of the Holy Sacrament.

As 'tis a general Discredit and Reproach to perform any Thing by Halves; so to incur this Disgrace and Guilt in the most solemn Act of Religion, and in the most venerable Ordinance, is a complicated Offence.

We have hitherto proved, that Communion in one Kind, is neither founded on Scripture, nor supported by Reason, and were there Occasion to have Recourse to the most ancient Liturgies, or best Primitive Traditions, we might perceive the whole Stream of them to oppose so absurd an Innovation, so injurious a Notion.

The Council of *Constance* was neither ashamed nor afraid to own this laudable Practice, but expressly and solemnly declared, that Christ instituted
the

the Blessed Sacrament, and administred it to his Disciples under both Kinds, and that the Faithful received it under both Kinds in the Primitive Church.

And it must be a great Presumption in the Church of *Rome*, to derogate from the Dignity, to divide or debase the Glory of so excellent an Institution, and sacrilegiously rob the Laity of so valuable a Privilege.

It must doubtless be allowed, that the original View of the *Romish* Clergy was to exalt and aggrandize their ecclesiastical Hierarchy, and by a real and unjust Depression of the Laity to advance the usurped Claim of the Ministerial Dignity.

But *God, who sees not as Man sees*, will debase those who presume to alter, divide, and mangle his appointed Ordinances, and in his own due Time, confound and scatter all such conceited Projectors, either in the Imaginations of their Hearts, or the Execution of their Designs.

But *blessed be God* 'tis no protestant Principle to *seek any Honour*, which
arises

arises from such base and injurious Methods; we envy not our Laity any sacramental Privilege, or truly spiritual Property; nay *we wish all the Lord's People were Prophets* in every thing that may conduce to Christian Liberty or Glory.

All I shall farther add is, that Communion in one Kind only is detrimental to the spiritual Welfare of Christian Communicants.

For if God has expressly commanded a Duty, prescribed proper Means, proposed a due Manner, and annex'd Blessings and Privileges to it, when thus observed and obeyed, if we vainly follow the Imaginations of our own Hearts, vary from this Duty, or perform it by Halves, how can we hope for any Completion of the promised Blessings, if we fail to comply with the Conditions proposed, or expect the Performance on God's Part, when we are so wilfully deficient on ours. As Grace and Blessings, Advantages and Comforts attend and accompany the regular Use of Christ's Ordinances in general: So are they

they more especially consequent on the due Celebration of the holy Eucharist.

But if we partially conform, comply with one Branch of the Institution, and reject the other, how can we hope to be partakers of the Benefits arising from the Whole ?

Let not us therefore divide, and separate those Elements, which Christ consecrated and intended to unite in Use, nay *what God hath fixed and bound* by such a necessary and advantageous Connexion, let *not Man presume to cut asunder.*

This was our Saviour's last and most valuable Legacy, which he graciously bequeathed to his surviving Followers and Friends, which he recommended in his Life, and sealed at his Death with his own most precious Blood, which 'tis most barbarous and unchristian to deprive any Member of, and which if seriously, uniformly, and constantly applied, will both comfort us here, and *abide with us for ever, nourishing our Souls to everlasting Life.*

Having

Having enlarged on sundry fundamental Doctrines relating to Faith, Worship, and Communion, and discovered the various Errors and Corruptions of the Church of *Rome* in each—I proceed now,

To some of their political Doctrines, which we altogether condemn in Judgment, and oppose in Practice, which more especially and immediately affect Measures of State, and concerns of civil Authority, and which I might easily produce a great Variety of, but shall confine myself at present to four very pernicious Tenets, and dangerous Positions maintained in the Church of *Rome* of deposing Princes, deceiving Protestants, destroying Hereticks, and subverting all regular, and orderly Discipline.

As to the first of these, the Doctrine approved and justified by the Church of *Rome*, of deposing Princes, I shall here observe and shew, that Subjection to the Higher Powers, is the express Doctrine of Scripture, and both the Principle and Practice of every civilized and orderly Society.

Our

Our Constitution in Church and State (as it really deserves) so it may reasonably expect a due Deference to its Laws, and Submission to its Authority.

We are obliged and bound by the united Ties of Duty, Conscience, Gratitude and Interest to obey a Protestant King, and support a Protestant Government; and therefore every Attempt, every Insinuation that tends to introduce Faction, or foment Rebellion, is by truly Protestant Subjects entirely discountenanced, and justly abhorred.

But how contrary a Principle is entertained and encouraged by the determinate Councils of Popish Ecclesiasticks, who are *not afraid to speak Evil of Dignities* *, to expose the Persons, censure the Actions, and even degrade the higher Powers of their supreme Authority and Dominion, if they oppose or interfere with their Catholick Decrees.

History might furnish us with a great Variety of Instances, to support the

* Jude. v. 8.

Truth of what is too well known to need any particular Proof?

And common Experience shews, that many Princes and Potentates have felt the Effects of spiritual Revenge, and Papal Tyranny.

Allowing then the Certainty of these Facts, we may fairly argue what Foundation is there either from Scripture or Reason to justify such Practices?

Do the Scriptures allow to the highest spiritual Powers any temporal Jurisdiction, or authorise them to break in upon the Boundaries and Laws of any civil Establishment? Did not our Saviour expressly declare *my Kingdom is not of this World* *; did his Disciples and Followers affect temporal Dominion, or desire to *lord it over those* Rulers or Emperors, who then governed the World?

Does not the Nature and Reason of the Thing, as well as the Experience of all Ages demonstrably shew, that where two distinct Powers observe

* John xviii. 36.

their proper Bounds, and prudentially act in their respective Sphere, that Regularity and Harmony, Concord and Unanimity will every where abound?

And can we in Reason suppose that when these interfere, and the one rashly attempts to swallow up the other, but that the natural Consequences will immediately follow *Confusion, Strife and every evil Work?*

Tho' 'twas improperly urged by *the Sons of Korah ye take too much upon you ye Sons of Levi **, when they acted only in their proper Province, and by a divine Commission.

Yet this Charge may very justly be levelled at those, who take upon themselves to depose Princes, to subdue Kingdoms and arbitrarily exempt Subjects from their due Allegiance.

And therefore that Church which assumes such extravagant Powers, exercises its Authority in so violent a Manner, and to promote only the Ends of Faction and Rebellion, can bear no Resemblance to that Church constituted

* Numb xvi. 3,

and established by Christ and his Apostles, which recommends *Peace on Earth, and good Will towards Men.*

From this unauthorized Doctrine of deposing Princes. I proceed

Secondly to that which is equally contended for in the Church of *Rome*, that of deceiving Protestants. Faith and Trust are the strong Bonds and Ligaments, which cement and unite every civil Society, and keep all things in a decent Order, and regular Harmony.

Divine and human Laws indispensably require the due Observance of these, without which, we should be altogether unable to act with Certainty, to traffick with Safety, or to live with Comfort.

If, by way of Contrast, we reflect on those odious ill Qualities, Deceit and Fraud, they are deservedly condemned by the express Sanctions of Scripture, and the known Maxims of Reason, are detestable in the Eye of the World, and displeasing to a most holy and righteous God.

If they *who speak the Truth from their Hearts, and use no Deceit in their Tongues* * are Persons acceptable to God, and duly *qualified for Heaven*, they who live and act in Opposition to, and Defiance of these are sure to incur the divine Displeasure as well here, as hereafter.

Promises and Oaths are the strongest Engagements and best Securities we can have to preserve private Contracts or support national Faith, and they must be always stigmatized as the most reprobate and abandoned, who can burst asunder such *Bonds, as are not easily broken.*

When therefore we suspect any of such infamous Characters, we should be exceeding cautious how we believe, or how far we trust them.

And if in civil Transactions the Guilt of Perfidiousness is great, and the Admonition to avoid it just; in spiritual and religious Concerns, Faith is generally accounted more serious and sacred, and should be inviolably preserved.

* Psalm xv. 2.

But how contrary is this true and just Notion of Faith to those political Decrees and Maxims of the Church of *Rome*, which deny to their Protestant Brethren (whom they miscall Hereticks) any Right to Truth, but justify all the Frauds and artful Devices which *Popish* Malice can invent, or *Popish* Interest shall direct.

Whereas 'tis an Apostolical Rule, *owe no Man any Thing, but to love one another**. 'Tis a prevailing Maxim with Jesuitical Casuists, owe no Protestant Love or Truth, when the safety and welfare of the Church of *Rome* direct, and require you to dispense with either.

But surely that Religion, which obliges Men to cancel any moral Duties, that allows of Equivocation and mental Reservation, by no Means *savours of the Things that be of God*, cannot be the *Plant, which our heavenly Father hath planted* †, nor can bear any Resemblance to the Gospel of Christ, which is the *Way, the Truth and the Life* ‡,

* Rom. xiii. 8. † Math. xv. 13. ‡ John. xiv 6.

or to the divine Author of it, who is *Truth itself* ||, and *with whom is no Guile*.

If then we are commanded by the Apostle *to try the Spirits, which of them are of God, since many false Prophets are come into the World* †, we must distinguish that which bears always the strictest Regard to Veracity, and will not allow of any Variance or Deviation from it, to be that *saving Truth, which is of God*, and the sound Faith.

We need not have Recourse to foreign Countries, or the fundry lamentable Instances, we might alledge, and produce from *France, Italy, and Bohemia*, to convict the *Romanists* of many Prevarications, as well as direct Breaches of the most solemn Vows, deliberate Promises, and nationally attested Faith; our own Nation, our *English* History, and even the Memories of some may supply us with various Testimonies of this kind, too well attested to be disowned, too fresh to be forgotten.

|| John. i. 4.

† John iv. 1.

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The short, but very calamitous Reign of Queen *Mary* is sufficient not only to affect the Hearts, but to make the very Ears of every one, that hears it to tingle.

Those solemn Protestations made to the Nation in general, and, to the *Suffolk* Men in particular, who were great Instruments of facilitating her Advancement to the Throne, and what were too well known, and too sensibly felt the hasty Steps, she took to the Violation of them are such infamous and indelible Blots on her Character and Memory, as will scarce ever be altogether erased, and upon no other Principle can be accounted for, but that authorized by her Religion, there is no Faith to be kept with Hereticks.

To invigorate her Faith, and animate her Zeal no Applications to Saints, Angels, or the blessed Virgin of her Name were wanting to recommend to endear and sanctify every Thing she design'd, or did to the Advancement of her Religion; no Absolutions were spared to ease her Mind, when she forced the
natural

natural Disposition of her Temper, and was hurried into Facts, which Reason, Conscience, and Virtue might start at.

Nay, the Benedictions of the *Pope* himself were often secretly and publickly conveyed to approve and consecrate every Act, or Undertaking of this devoted Catholick Daughter.

These were the Means used to take off those Scruples, which might disturb her Thoughts for the Violation of her Word, and repeated Breach of her Promises.

If we descend lower into the unhappy Reign of King *James* the Second, we shall find that bigotted Prince so strictly tenacious of all the Rights and Privileges of Popery, that no Affection to his good Subjects, or Regard for his Kingdoms—could divorce him from them, but every moral Obligation, his Honour, Word, and Promise, were all sacrificed to their Interests: What solemn Assurances did he give to the Publick in Parliament, and his loyalest Subjects in private, that the established Religion of the Nation, and the Liberty

ty and Property of every individual Person should be inviolably preserved? yet how soon did he introduce Innovations in the one, and openly attacked, or undermined the strong Barriers of the other?

To which End Court Ministers were closetted, Judges corrupted, Universities purged, and Bishops confined: Nay, every avowed Effort and Attempt was made to weaken, or subvert our most happy Constitution in Church and State.

But when Divine Providence interposed, and seemed displeased with a Work which was supported and carried on, with so much Perfidy and Fraud, and the Success proved answerable to the Weakness and Wickedness of the Attempt; when his Apprehensions and Suspicions increased from the Conduct both of his Military and Naval Officers, who were all averse to his intended Repeal of the Penal Laws, and Test, when his Fears grew so strong, that the entire Loss of the whole Kingdom seemed the unavoidable Consequence of his

his persevering in such impolitick and Popish Measures, he was desirous to relax and abate his former Rigour, and shewed at least some outward Disposition and Inclination to relent; nay, in Consequence hereof he summoned the Bishops, asked and listened to their Advice, offered fresh Promises and Assurances for the Security of their religious and civil Interests, and (as Pledges and Proofs of his Sincerity and Veracity) consented to some popular Acts of Favour and Indulgence to Protestants; but by the Persuasions of his Priests, and some Appearances of Success, *he started aside from his Promises like a broken Bow.*

Nay, tho' these were repeated, revived, and renewed, yet every favourable Occurrence so varied his Sentiments and staggered his Resolutions, that his most solemn Declarations were too justly resembled to the precipitate Prayers of Mariners in a Storm, whose Danger and Devotion both cease together.

If

If from sundry Instances, in former, and these two so very remarkable, in our later Annals, we extend our Observations to what, upon such Principles and Practices, may be expected hereafter, I must freely acknowledge, that *as a corrupt Tree cannot bring forth good Fruit*; so no happy Consequences can arise either to our spiritual or secular Interests, from a Religion, that tends to overthrow both.

And therefore, whatever Promises or Declarations this great *Troubler of our Nation*, this confident Pretender to our Crown, may upon this or any other Occasion solemnly profess or make; yet *these Fetters*, and Chains will be only occasional *Bonds*.

Every Popish Prince (like *the wild Demoniack in the Gospel*) will break through them all; and you may as easily stop the most impetuous Torrent, as resist the Will, or restrain the Power of his bigotted Principles, and most arbitrary Measures.

However reproachfully or unjustly it has been objected to Priests, it can
never

never be affirmed or proved, that Kings of all Religions are the same.

For by Papal Authority, Kings of that Communion are allowed such a Latitude, both in Principle and Practice, are authorized to trifle, and prevaricate with the most sacred Promises and Oaths, are taught that the Cause and Interest of Popery is their primary and supreme Concern, that natural Duties, and moral Vertues are subservient to this ; nay, that all the Laws and Obligations both of God and Man, if *weighed in the Balance*, with the united Injunctions both of Pope and Council, *will be found wanting*.

If then, this is acknowledged to be the general Doctrine, and avowed Principle of Popery, what Hopes can we have that one born of Popish Parents, educated in Popish Principles, and supported by Popish Powers, can ever be any real Defender, or true Friend to our Constitution in Church or State ?

Whether *Rome* Heathen, or *Rome* Christian is fruitful and productive of the greatest Errors, and Corruptions,
may

may be neither useful to know, nor easy to determine; certain it is, that the *Gentiles, who knew not God*, observed many moral and social Vertues which Popish Confessors upon political Views, oblige their Members to transgress.

Let those then, who act upon Protestant Principles, who are taught to *know God, and to do to others what they, expect or desire to be done to themselves* be sincere in their Professions, and faithful in their Performances, serve God and their Country with Fidelity and Zeal, and pray for the long Life and Prosperity of a true Protestant Prince over a Protestant People. A Prince whose known Character it is, to be a true Guardian and Defender of every Branch of Property, of every civil Right, and religious Liberty; one who needs no such Foil as a bigotted Popish Usurper, nor the Nation over which he presides (tho' God knows too wicked and degenerate) yet, I trust has not so far *filled up the Measure of their Iniquities*, as to deserve by Way of Exchange

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change

change and extreme Punishment so great a Scourge and Tormentor.

For that under a Popish Governor and Government we must always expect the severest Kind of Treatment will very demonstrably appear from those Cruelties practised and defended by the Church of *Rome* upon that known Principle they maintain,

Thirdly, that of destroying Hereticks.

As good Nature and Civility are very valuable Qualities, and beneficial to Society: So they best recommend every pious Institution, and are the natural Ornaments of the Christian Religion.

Mutual Affection and Benevolence, Unanimity and Charity are the distinguishing Badges and known Characteristicks of the primitive Ages, which rendered them deservedly the Objects both of the Surprize and Envy of all the Enemies of Christianity.

The same generous Dispositions and endearing Graces extend their kind Influences to sundry Places, and in sundry

dry Measures still prevails and prospers (like the true Gospel Spirit) whose Sound goes forth into all the Earth, and its Words unto the Ends of the World *, enlightning and polishing the rudest and remotest Nations.

Wheresoever therefore these good and amiable Qualities thrive, and merciful Acts abound, Christianity flourishes, is exemplified in its Works, and is well known by its Fruits.

But where these agreeable Qualities and useful Lights disappear, where they are too lightly esteemed and too rarely practised, nay when they are discountenanced and disclaimed upon religious Principles, what great Decay of Piety, what low ebb of Christianity must naturally ensue, and be the sure and unavoidable Consequences of such Principles and Practices?

Whether Protestant or Popish Doctrines contribute most to raise and foment this unchristian Spirit, we may fairly examine by the Principles, and determine by the Effects.

And if the one inspires Love, Gentle-

* Rom. x. 18.

ness and Mercy, and the other breaths only Malice, Cruelty and Revenge, without the Wisdom of *Solomon*, we may discern and know the Difference of each Spirit, and distinguish the true genuine from the spurious Offspring of Christianity.

The Forbearance and Lenity, nay the distinguished *Moderation of our Protestant Churches is known unto all Men*, but the Annals of every Age abound with the Oppressions and Persecutions of ecclesiastical Zealots and Popish Governors.

Nor are those Severities which they inflict only accidental and occasional, but what at all Times they neither scruple to own, nor are ashamed to justify, which they are often spirited up to devise, and are not afraid to execute.

Nay their Religion directs and enjoins these as Acts of Duty and Tests of Obedience, whereby they qualify themselves to become real Members, and are entitled to the Benefits of Papal Communion.

All who profess the Doctrines and
obey

obey the Injunctions of the Church of *Rome* in their private Capacities and respective Stations, are obliged to promote the Interests of Popery, however repugnant they may be to the Dictates of Mercy, or Rules of Charity.

'Tis a meritorious act in them *to increase the Number of their Elect*, and divide and diminish those of the Protestant Communion.

Nay both their secular and spiritual Potentates solemnly engage themselves to use their best Endeavours to extirpate Heresy.

Those gracious Acts of Toleration and Indulgence which have been generally esteemed politick and prudential Laws, if designed to include or extend to Protestants, are disallowed and condemned in all Popish Countries as very dangerous Concessions, and insupportable Evils. So that upon the Foundation of Popish Principles, no Protestant can expect any Hopes of Favour, or be entitled to Mercy.

Conformable to these Notions have been their usual Practices, as may be

fully illustrated from too many tragical Instances.

The Time would fail me to enumerate the incredible Massacres of Thousands and ten Thousands in sundry foreign Countries, or display the infinite Variety of all those most exquisite and complicated Tortures which artful Malice could invent, or Popish Tyranny inflict.

The numerous Acts and Instances of Inhumanity and Severity since the Reformation are abundant Proofs what *Zeal without Knowledge* and a corrupt Religion with Faction and fiery Persecution are capable of.

In the Reign of Queen *Mary*, wherein *she* soon filled up the Measure of her Iniquities, such Deluges of Blood were spilt, such Scenes of Misery display'd, as must shock and astonish every pious Soul, who reads, observes, or duly reflects on every melancholy Circumstance of that most Tragical Reign.

That most Reverend and Metropolitan Prelate, who, as he really deserved, so might justly have expected better Things from her, to whom she in a great Mea-

Measure owed both her Crown, and her Life; yet at a Time, when all publick Endeavours and ministerial Means were used to preserve his Life, fell a Sacrifice to her private and implacable Resentment; and tho' we must confess to his Shame, that his Infirmities, Fears, and undue Love of Life, hurried both his Head and his Hand to recant; yet to his Honour it must be acknowledged that his Heart relented soon, and that unworthy Hand, which gave it so deep, and desperate a Wound, was both voluntarily stretched out, and entirely consumed by the Flames, before they either reached the other Members of his Body, or pierced his vital Parts.

Ridley and Latimer, the one of distinguished Parts, and the other venerable for his Age, with whole Armies both of ecclesiastical and secular Martyrs (*whose Names are written in the Book of Life*) were the remarkable Blemishes and Reproaches of her inglorious Reign, but are transmitted down to us in the Records of Fame as the most glorious Monuments of Christian Courage and Zeal, such as were well known in those
Times

Times to rejoyce in the very Flames, and whose principal Comfort and Triumph it was, that they were accounted worthy to glorify God both in their Lives, and at their Deaths.

In the Reign of King *James* the first, that memorable Treason of the Gunpowder Plot, wherein King, Lords and Commons were selected, as fit Martyrs and devoted Sacrifices to Romish Zeal and Bigottry, nay determined at once to have been *swallowed up with a swift Destruction*; that particular Discovery made in so critical a Juncture, and our most surprizing Deliverance from so imminent a Danger were as great Instances and Miracles of Mercy, as those intended Agents were amazing *Instruments of Cruelty*, and deservedly the Objects of divine Wrath and Vengeance.

And I hope we may comfortably and justly infer from those indirect Means used on the one Hand, and our happy Deliverance on the other, that as in that remarkable Case of *Elijah*, who called down Fire from Heaven to consume the Sacrifice, whereby he distin-

tinguished *the true from the false Worship of Baal* * : So the marvellous Prevention of this Destruction by such a sudden Shock of Fire might be no improbable Ground to judge, that they who impiously contrived such an abominable Scene of Wickedness, and whose very Principles lead to such enormous Practices, have the least Pretence to the Spirit of Peace and Piety, and that we, who through God's Goodness so wonderfully escaped have the best Claim to that Religion, which promotes Truth and Mercy.

In the Reign of King *James* the Second, which advances nearer to our own Times, and remains still fresh in the Memories of many, such various Cruelties were invented, and such outrageous Acts of Barbarity were transacted openly, without Distinction of Age, Quality, or Sex, that I hope neither the present with all its most ominous Presages, nor any future Generations will afford a Parallel. Popery and Bigottry in those calamitous Times rode triumphantly on the Throne, and hewed

* 1 Kings viii. 24.

down all those who presumed to oppose them.

Both ecclesiastical and civil Powers were imperiously commanded, or basely corrupted and suborned to obey the King's Will, or submit to the King's Pleasure, which was the usual Language in that Reign, and it was accounted certain Destruction and inevitable Ruin to all those, who opposed his Measures, or dared to rebel.

Nay, not only publick Magistrates, who obstructed Popish Councils, but all who argued or acted for the Protestant Religion, their Blood was sure to expiate their unseasonable Zeal.

In short the Barbarities exercised in that unhappy Reign both on high and low, rich and poor, old and young were so frequent and violent that my very Pen falters, and even my Heart fails to recite and repeat them.

And providential sure it was, that God permitted this Misguided Prince to act so precipitately and rush so impetuously into such exorbitant Cruelties, that *the Rod wherewith he ruled*, or rather chastized these Kingdoms was as short and

and perishing, as it was ignoble and intolerable.

That barbarous and bloody Massacre of one hundred thousand Protestants in *Ireland* which caused such an Inundation of Misery in that desolate Land, and such Streams of Blood to overflow in that almost then depopulated Island.

The great Variety of Persecutions at sundry Times and in sundry Places exercised on many, and compelling more to seek for Safety and Refuge in Protestant Countries are such complicated Instances of Popish Cruelty, that we may be infallibly assured they never can want Inclination or Will, when they have Power and Opportunity to destroy Protestants.

And therefore we may very properly apply to such, those emphatical Words of *Isaiah*, *Their Works are Works of Iniquity, and the Acts of Violence are in their Hands, their Feet run to Evil, and they make haste to shed innocent Blood, their Thoughts are Thoughts of Iniquity, wasting and Destruction are in their Paths; the Way of Peace they know not, and there is no*
Right

Right or Judgment in their Goings. *

And since these Things are so, what a melancholy Prospect must we have, what an uncomfortable Idea must it present to us of the Introduction and near Approach of Popery, with its whole Legion of Iniquities and its various Appendages of Misery?

What can be conceived more intolerably grievous to a generous and free People, to those who enjoy the Advantages of religious and civil Liberty in every Degree, and with the utmost Latitude, that their Occasions may require, or their Hearts can wish?

Must it not prove a dismal and most terrible Exchange to forego the Privileges and be deprived of the Benefits of a mild and gracious Government, to be afflicted and tormented with sanguinary Laws and to be under a Slavish Subjection to arbitrary Power, and Popish Governors?

To any Person or Potentate who, offers himself upon such dishonourable such iniquitous Terms, and cries *is it Peace* †, we may justly reply what Peace

* Isa. lix. 5, 6, 7. † 2 Kings ix. 22.

can there be, when to procure and purchase a Compliance we must forfeit our Religion, Liberty, and Property, nay every Thing that is near and dear to us, both here, and hereafter?

'Tis an antient and acknowledged Maxim that they who are truly wise *are wise for themselves* ; and far be it from me to suppose the Nation in general, or you that hear me in particular, can be so devoid of Sense, so destitute of Reason, and so abandoned to every Thing, that has the least Taste of good Judgment, as to give any Preference of Popery to true Religion and Loyalty ; or to put such an Enemy and Invader of our Laws and Country in Competition with a good and most gracious Governor, whom 'tis our Wisdom, our Duty, and our Interest to obey.

But to compleat the Whole. I shall, *Fourthly* and *Lastly* endeavour to shew, that the general Principles and Maxims profess'd and practis'd in the Church of *Rome*, tend to subvert and destroy all due Order and Discipline.

As the Doctrines carefully taught, and recommended to our Practice in

the Protestant Communion, not only defend and polish Society in general, but are the strongest Supports and Bulwarks, the best Security and Stability to any Government: So the loose and latitudinarian Principles, the Favours and Indulgences of the Church of *Rome* so frequently and infamously offered, so extensively dispersed, and by many late Reductions, so easily obtained, not only undermine the general Foundations, but must occasion the speedy and inevitable Destruction as well as of their civil, as ecclesiastical Polity.

Tho' Artifice and Subtlety should prevail for a Time, yet their final End must be Misery and Ruin.

If upright and undisguised Measures do sometimes fail, yet they are generally successful, and always safe.

Nay, the Foundation we have not only from Reason, but from the Experience of every Age, will abundantly evince and confirm this Truth, that *Honesty is the best Policy*.

'Tis a great Privilege and Advantage to any Church or State, to have fixed Laws and Standards, which they may
always

always have recourse to for the Rule of their Faith, or true Measures of their Obedience, *Happy are the People who are in such a Case* *; blessed are those of our Protestant Communion, who are thus nationally secured, and spiritually free.

All must allow, that the God we serve, is *a God of Unity and Order, not of Strife and Confusion.*

The Gospel Institution, and the Protestant Religion recommend Peace on Earth, and kindly Affections to all Men. They inspire all humane and civilized Dispositions, and every Thing that may conduce to good Agreement, Harmony, and Unanimity.

Where due Discipline is observed, every Thing tends both to private Oeconomy and publick Safety, *Each Man sits under his own Vine, and under his own Fig-tree* †, and enjoys perfect Tranquillity.

But where Strife, Confusion, and Disorder prevail, the Waters flow in a different Channel, and are every Way disturbed in their Operation.

* Psal. cxliv. 15.

† 1 Kings iv. 25.

'Tis a Christian Precept, as well as a Protestant Principle *to study to be quiet, to mind our own proper Business* ||, and to follow after the Things which make for Peace †.

But 'tis both the profess'd Principle, and common Practice of those in the *Romish* Communion, to assert the Cause and promote the Interests of Popery, tho' by the most irregular and unjustifiable Means.

The Confusion of Societies, the Dissolution of Kingdoms, and most of the tumultuous Proceedings which have prevailed and disturbed many Nations in the World, owe their Rise and Progress to Popish Doctrines and Maxims, and those inseparable Consequences of them, indiscreet, arbitrary, and sanguinary Measures.

That these are the melancholy Complaints, and most affecting Grievances of former Ages, is undeniably certain, and that the same Causes will generally produce the same pernicious Effects, is equally obvious.

And therefore, if we argue with the

|| 1 Thes. iv. 11.

† Rom. xiv. 19.

Apostle, *whence come Wars and Fightings amongst us* *, we may justly reply, from those Passions which arise from misguided Principles, from those many bitter Envyings, and malignant Contentions of those most implacable Zealots, our Popish Adversaries.

'Tis an apostolical Observation as well as an acknowledged Maxim, that *'tis good to be zealously affected always in a good Thing* †; And it must doubtless be allowed that where the Object of our Zeal is right, the Means to promote it lawful, and the Aim and End proposed every Way fair and justifiable, we cannot commend it too much, nor advance it too far.

Tho' we may heartily wish, we cannot reasonably expect such an entire Union in Faith, Worship, and Affection amongst the numerous Members of Christ's Church in general, that they should with *one Mind and Heart* as well as one Manner and *Voice* concur to glorify God, and jointly assemble to *the House of the Lord as Friends*.

God is my Witness, I would not wil-

* Jam. iv. 1. † Gal. iv. 18.

ingly charge any Christian Church, any Sect, or those of any particular Perswasion, that may differ from us, with imaginary Errors, nor even irritate those who are really guilty of some apparent Errors with any unbecoming bitterness of Language or Spirit for the sake of Truth.

But we dare not flatter and dissemble with Men, and in too mollifying Strains, suggest or proclaim *Peace, where there is no Peace* *.

We must not conceal any necessary Truth, nor permit those committed to our Charge, to be perverted from the the Right Way by any of the artful Crafts of seducing Teachers, or the *Deceitfulness of Sin*.

We would gladly invite all Men to the *Acknowledgement of the Truth*, that we might *all be of one Fold under one Shepherd Jesus Christ* *; But we must not introduce Errors and Corruptions into the Christian Communion, nor adulterate our reformed Religion for the sake of Union.

Let our Adversaries of the Church of *Rome cast off their Abominations*, cancel

* Jer. vi. 14. † John. x. 16.

their invented Superstructures, and reduce all the Differences between us and them to the Original Standard of divine Revelation, and the best attested Rules of primitive Practice, and we will readily join issue with, and be determined by them.

But to amuse us with the idle Dreams of Supremacy and Infallibility; to carry us into their various Mazes and indefinite Circles of their scriptural Divinity, their spurious Antiquity, and their Churches Authority may puzzle our Brains, and confound our Heads, but can neither edify our Minds, nor reform, our Lives.

If we can by Reason and Argument, by Gentleness and Meekness *win over Profelites* to our Faith and Communion 'twill highly become us both as Christians, and Protestants: but to attempt by those impolitick Methods of Severity and Rigour, or by the more compendious Arts of Illusion or Corruption to make Converts to our Religion, is what we can neither answer to God, the World, nor ourselves.

I add

I add farther, that however uncharitably some of the professed Doctors and Zealots of the Church of *Rome* may think, or act, and teach their Members to exclude those of a different Perswasion from the Gates of Heaven, and open them only to those of their own Communion; yet blessed be God, we have no such Directions or Customs in our Protestant Churches; nor can we apprehend or believe, that either their Judgments or Censures will be detrimental to us, nor can our Charity or Candour be any solid Comfort or Advantage to them, since all of us shall be finally judged by our respective Works, and *to our own Master we must stand or fall.*

As we have the Honour and Happiness to be educated in the Faith and admitted to the Privileges of the Protestant Religion: So *let us stand fast in that Liberty wherewith Christ hath made us free* *, and be no Way entangled in that Yoke of Bondage, which the Church of *Rome* would artfully beguile and betray, or by all compulsory Methods enslave us to.

* Gal. v. 1

"Tis our Duty not only to invite and exhort, but to remove all occasional Impediments and Snares, which may any way seduce and pervert Mens Minds from the Acknowledgment of the Truth.

Nay we are to be every way prepared to confute Gainfayers, and *to give every Man a Reason for the Principles* we profess, and the Practices we hope to be saved by, with a becoming Modesty and Meekness in regard to ourselves, and a due Deference to the Opinions and Judgments of others, who may have greater Abilities and Opportunities to know better.

But we must above all, and at all times endeavour to *sanctify the Lord God in our Hearts* *, and by an holy Conversation and exemplary Behaviour most effectually qualify ourselves *to convert others from the Error of their Ways*, to enlarge the Bounds of our reformed Religion, and *daily add to the Church such as shall be saved*.

The Emissaries of the Church of Rome have of late Years been very industrious

* 1 Pet. iii. 15.

and sollicitous to propagate their Errors, to extend and scatter their pestilential Doctrines, *compassing Sea and Land to gain various Proselytes* to their erroneous Principles.

Nay they have affected much of late to multiply their Numbers and to boast even of their thousands in this populous City.

But these however arrogantly asserted and proclaimed are very vain boasts. And tho' we should allow their Labourers in Number and Zeal to be more powerful and great than really they are, yet their Converts are but few, and those too very rarely distinguished either for their Dignity, Probity, or Sense.

Some among them might probably have departed *from us*, because *they were not sincerely of us*; for if they had been upon rational Principles, and from due and proper Conviction persuaded to be *of us*, they would doubtless have *continued with us*, but their Apostacy rendered it demonstrably manifest that *they were not truly and entirely of us*.

But

But however large or small their Numbers should prove, 'twill be always prudent to check, and not safe to despise them.

The Errors and Corruptions of Popery are of very dangerous Consequence, and if unrestrained and indulged will spread like a Gangrene, and expeditiously consume the Vitals of true Piety, Peace, and all orderly Government.

'Tis therefore our Wisdom to prevent these *first Beginnings of Sorrow*; and great Imprudence to suffer any Evils or Troubles to advance so far as to expose us to the Danger of being overpowered by them.

Our blessed Saviour assures us that *a little Leaven leaveneth the whole Lump* *; and Solomon has long since observed, that *the Beginning of Strife is like letting out of Water* †, where we must timely secure the Banks, or the overflowing Streams will widen the Breach, and soon rush forth with an irresistible Violence.

* 1 Cor. v. 6.

† Prov. xvii. 14.

All of you are my Witneſſes that a *very ſmall Cloud*, which a few Months ſince was ſcarce viſible or credible, and to the Eye of Senſe as well as Reaſon appeared but *little bigger than a Man's Hand*, and therefore might then have been as eaſily extinguished as diſcerned, yet how far has it extended ſince? What amazing Progreſs has it made ſo as to overſpread the Face of a whole neighbouring Nation?

And however ignorant, incredulous, or too fondly addicted to an inglorious Eaſe and Indolence we may have hitherto been, 'tis now too notorious a Truth to be diſguiſed or denied, that *they who have turned the World upſide down*, and whoſe very Principles and Practices confound and diſorder all Things wherever they go, have been lately haſtening their Marches *to come hither alſo*, have not only alarmed us with diſtant Terrors but have preſumed to approach and threaten even our Capitol itſelf; and had not our moſt circumſpect as well as valiant Armies been as ſwift as Eagles to accelerate
their

their Motions, and in the most critical Juncture to interpose between us and them; nay and had not our Adversaries at the same Time been providentially disappointed of those foreign Succours, which they had reason to expect, and we might justly fear, they might before this Time have invaded and overwhelmed our great City, and visited us with Judgments more grievous and insupportable than any *Egyptian* Plagues.

But by the Blessing of God, and the victorious Arms of our Royal Hero, (who has declined no Marches, endured all Hardships, undertook many arduous and perilous Enterprizes, nay given all the Indications of Courage and Skill, which in Fact could be expected or in Reason desired) we hope to put a speedy and effectual End to all the Ravages of those, who have too long triumphed in the Spoils of our Country.

And tho' it must be acknowledged the professed Principle of Christianity to return Good for Evil; yet as general Rules do sometimes admit of particular Exceptions: So it may be account-

ed both a reasonable and equitable Scheme in some extraordinary Cases to introduce and execute on factious and rebellious Subjects the retaliating Law. And as their Hands have been lately defiled with pillaging the Goods, nay too deeply imbrued in the Wounds and Blood of those, who no Way deserved such injurious Treatment: So now *every Man's Hands may be against* all such impious and inhuman Zealots, that this Nation at least may be thoroughly purged from those insupportable Plagues, *and all such wicked Doers may be rooted out from the City of the Lord, and their Memorial perish with them.*

I would gladly conclude the Year with an entire Victory and Defeat of all our Rebel Enemies, and close the Press with the compleat Triumphs of one, who has most eminently distinguished his good Affections Zeal, and most seasonable Services for his King and Country; but tho' this great Event is not fully accomplished, yet I may prophetically declare that he never will
 permit

permit the glorious Name, the noble Ardour, and heroick Spirit of *William* the Conqueror to expire and die.

But tho' Reason directs, Religion allows, and strict Justice requires our most thankful acknowledgments to all the successful Instruments; yet we must not forget to adore and magnify the great Author of this and every perfect Good, through whose mercy it is that we have hitherto been delivered from those formidable Effects of *French* and *Spanish* Invasions, as well as Northern Evils; *who doth deliver us from* many grievous Troubles and we trust (if we are not wanting to ourselves) *will not fail to deliver us from* all our Dangers, and out of all Fears.

Let us therefore with all our Faculties, and to the utmost of our Power give Thanks, Rejoice, and glorify the Lord our God in our Hearts, with our Lips, and by our Lives; that by fully discharging every Part of our Duty, we may in no respect fall short of the Blessings which we have already received such ample Pledges of, and may hope
 soon

soon to enjoy in the utmost Extent, and in every Perfection we can want or wish.

So we that are thy People and Sheep of thy Pasture shall give thee Thanks for ever, and will alway be shewing forth thy Praise from Generation to Generation.

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